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Should Socialists Run This Year?

By Norman Thomas

American Oil Imperialism

—

Peace Requires Decisions

Editorials

Machines and a Philosophy of Work

By Mildred Jensen Loomis

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In This Issue

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The CHRISTIAN CENTURY

February 23, 1944

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Calendar of Coming Events

Feb. 20-26. Brotherhood Week.
Feb. 20-27. Week of Compassion, Disciples of Christ.
Feb. 21-25. Founders' Week, Bethel College, St. Paul, Minn.
Feb. 22-24. Pastoral Conference, Pacific School of Religion, Berkeley, Cal.
Feb. 22-24. Earl Lectures, Pacific School of Religion, Berkeley, Cal.; Hugh Vernon White, Roy A. Burkhart and Thaddeus Hoyt Ames, speakers.
Feb. 23. Ash Wednesday.
Feb. 24. St. Matthias' Day.
Feb. 25. World Day of Prayer.
Feb. 25-28. State Conference, Methodist Student Movement, Farmville, Va.
Feb. 27. Ford Hall Forum, Boston; Clyde R. Miller, speaker.
Feb. 27. Chicago Sunday Evening Club; Edwin McNeill Poteat, speaker.
Feb. 27. Howard Park Methodist Church Forum, Baltimore, Md.; Millard E. Tydings, speaker.
Feb. 27. First Sunday in Lent.
Feb. 27. Charles Street Forum, Boston; George W. Crabbe, speaker.
Feb. 27. Red Cross Sunday.
Feb. 27. Sunday Evening Forum, First Congregational Church, Oak Park, Ill.; Dale Carnegie, speaker.
Feb. 28. Illinois School of Evangelism, Jacksonville.
Feb. 29. Illinois School of Evangelism, Monmouth.
Mar. 1. Central Methodist Church Forum, Detroit, Mich.; James B. Carey, speaker.
Mar. 5. Charles Street Forum, Boston; G. A. Iverson, speaker.
Mar. 5. Ford Hall Forum, Boston; John Haynes Holmes, speaker.
Mar. 7-9. Thirkield Lectures on Preaching, Social Service and Interracial Goodwill, Gammon Theological Seminary, Atlanta, Ga.; Henry Hitt Crane, speaker.
Mar. 9. Conference on Weekday Religious Education, Princeton, Ill.
Mar. 10. Conference on Weekday Religious Education, Decatur, Ill.
Mar. 12. Ford Hall Forum, Boston; Irving Stone, speaker.
Mar. 13. Central Methodist Church Forum, Detroit; Max Lerner, speaker.
Mar. 19. Ford Hall Forum, Boston; Stephen S. Wise and Joshua Loth Liebman, speakers.
Mar. 20-Apr. 25. Annual Short-Term School for Missionaries, Scarritt College, Nashville, Tenn.
Mar. 22. Central Methodist Church Forum, Detroit, Mich.; Howard Thurman, speaker.
Mar. 26. Charles Street Forum, Boston; Michael J. Ahern, speaker.
Apr. 2. Congregational Church Forum, Waterbury, Conn.; Robert D. Workman, speaker.
Apr. 2. Ford Hall Forum, Boston; Olin Downes, speaker.
Apr. 2. Charles Street Forum, Boston; Horace M. Kallen, speaker.
Apr. 7. Good Friday.
Apr. 9. Easter.
Apr. 9. Easter Sunrise Service, Central Park Mall, New York.
Apr. 9. Easter Sunrise Service, Soldier Field, Chicago; Martin R. De Haan, speaker.
Apr. 20-22. Illinois Conference, Lutheran Augustana Synod, Peoria.
Apr. 26. Methodist General Conference, Kansas City, Mo.
May 3-6. State Conference of Social Work, Minneapolis, Minn.
May 7. Methodist Church College Day.
May 23. Northern Baptist Convention, Atlantic City.
May 24. General Assembly, United Presbyterian Church, New Concord, O.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

WHO SHALL ascend into the hill of the Lord or who shall stand in his holy place? He that hath clean hands and a pure heart. Now comes that season of remembrance, of penitence and of reconsecration, when the Christian sings in his heart a psalm of ascent to the high place of his faith. There is a dark valley to be passed through, but his course is upward and he comes out upon a mountaintop. None can acceptably follow this path of meditation and renewal without cleanness of hands and purity of heart. The season of Lent may be a time for solemn thought upon the sufferings of our Lord, but it is not a time of gloom, for we know its triumphant ending. For those who companied him, not knowing what lay ahead, these were weeks of mingled hopes and fears, of fantastic expectations and black despair. We can have some sympathetic understanding of their emotions, but we cannot sincerely repeat their experience. Seen in the light of the crowning event which they could not foresee and of the years that followed, the events of these weeks lose their tragic quality and gain a richer meaning than they could dream of. Let the weeks of Lent, therefore, be a season not for mere imitative re-enactment of the enthusiasms and griefs of that little company of first followers, but for reflection upon the meaning of those weeks as seen in the perspective of the centuries and in relation to our own time.

For the First Week of Lent

English Bishops Deplore 'Obliteration' Bombing

HOW FAR modern "total war" has escaped from any ethical or humanitarian controls was vividly illustrated in the House of Lords on February 9 when two of Britain's most honored bishops supported a motion of censure against the "obliteration bombing" which Allied airmen are now visiting on German cities. It was the Bishop of Chichester who raised the issue. He insisted that the present pattern of bombing, which picks out whole cities or sections of cities to be blown off the face of the earth, violates the promise made by the British government at the start of the war to spare civilian populations and "the treasured monuments of human achievement." It is also, he argued, sowing a "harvest of hate" which will have terrible effects on the future relationships of the peoples of Europe. In this protest the bishop was joined by Lord Lang of Lambeth, the former Archbishop of Canterbury. He deplored a tendency "among some of our people" to "exult and gloat" over the destruction of German cities and towns, since he held that it would "inevitably result in a lamentable lapse" in the moral outlook of the British people. But Lord Cranborne, replying for the government, reminded the bishops that a modern nation at war can acknowledge no humanitarian responsibility except to win the war as quickly as possible and thus to save the lives of survivors. "I cannot give the Bishop of Chichester," he said, "any hope that we shall abandon our bombing policy." Such military logic, within the framework of war itself, is unassailable, as the Bishop of Chichester had to admit when he withdrew his motion of censure. What it may mean, however, in terms of human horror was brought home to Americans when they were told that bombs which their planes had dropped that same day in the vicinity of Castel Gandolfo, the pope's summer palace, had killed more than five hundred Italian peasants who had taken refuge there.

Finland Near Surrender

A VIRTUALLY irresistible combination of military and political pressure is pushing Finland rapidly toward surrender. Russia's military pressure is made up of one part the advance of the Red army across Estonia and one part the bombing of Helsinki and other Finnish cities. Her political pressure is applied through a combination of ceaseless warnings from Russian radio stations concerning what is about to happen if Finland keeps fighting, a barrage in the London press (which exerts enormous influence in Finnish financial and industrial circles) of exhortations to surrender, and a warning from Secretary Hull that if surrender does not come quickly the Finnish people must be prepared to take the consequences. Nudged from every direction by all these influences, and faced by a mili-

tary situation which must appear hopeless to every Finn, it is no wonder that the last Finnish resistance is cracking. Although the fact has not been officially admitted, the chances are that negotiations with the Russians are already under way, probably at Stockholm. It is possible that before this paragraph can be read by our readers, Finland will have accepted Russia's terms. London reports, not confirmed, indicate that the Russian terms may prove surprisingly lenient. As recently summarized they require only the 1940 frontiers, with slight additions to Russian territory near Salla and in southeastern Karelia. Coupled with this will be Finnish disarmament, the disarmament of such Germans as may remain in Finland, and Russian occupation of Finnish cities and railway centers for the duration. If such reports prove true, it will illustrate to the Germans the Russian readiness to forego a vengeful peace. Even if they prove overoptimistic, it is at least clear that Stalin is not handling this Finnish question under any blind "unconditional surrender" formula. Four years ago, when Finland last made peace with Russia, American sentiment almost unanimously sympathized with the little republic. Those were the days when the Finnish minister was the lion of diplomatic Washington and Robert E. Sherwood's "There Shall Be No Night" was the sensation of the dramatic season. The Finnish minister is still in Washington—a lonely and avoided man. Mr. Sherwood's play is touring England—with the Finns of 1940 now Greeks, and the Russians now Germans!

Press Stifles Plea of Italian Protestants

EQUALLY notable for what it said and for the conspiracy of silence in the New York press concerning what it said was the mass meeting held in the Fifth Presbyterian Church on January 28 by the Italian ministers' association of New York in collaboration with the Committee for Religious Freedom in Italy. The papers were fully informed in advance, copies of the resolutions were distributed, some of the papers had reporters present, but, as the chairman of the meeting subsequently informed this office, not a line about it appeared in any paper in the New York area. About one thousand Protestant ministers and laymen, Italian or of Italian parentage, were present. In the resolutions adopted they urged the government to make Italy a "test case for the Four Freedoms which all the delivered people of the world are confidently expecting us to establish." With deeply felt but restrained words they repudiated the tyranny of fascism and appealed for freedom from fear and want and for freedom of speech. Then this, which was doubtless what sent the reporters away chewing their pencils and caused the city editors to consign the whole thing to journalistic oblivion: "We appeal for an Italy with freedom of worship. This is by no means an attack upon the dominant church in Italy. We are not asking that Italy be decatholicized. As Protestants we do not accept the teachings of the Roman Catholic Church, but we will defend to the death their right to worship according to the dictates of their own consciences. We do, however, expect and have the right to demand that the same privileges and respect be accorded to the religious minorities in Italy. For years the Protestants, Jews and non-conformists in Italy have lived in an atmosphere permeated with the spirit of intolerance. They certainly deserve the right to worship as their consciences dictate without fear of persecution or imposition, and without the restriction of a penal code." Is there anyone who does not know that the factual part of this statement is true and the appeal reasonable? But to many minds there seems to be something indecent, almost obscene, in the very idea of an Italian Protestant, and the thought of equal standing for religious minorities under the law in Italy passes as anti-Catholic bigotry. Any reader is entitled to his own guess as to why the New York papers did not report this meeting.

Roosevelt Promises to Restore Far Eastern Empires

SOMETIMES we miss something important in the news. It doesn't happen often, but often enough to keep us properly humble. Evidently we missed something of really major importance when, on February 1, President Roosevelt gave out a written statement defining the ends for which the United States is fighting the war in the Pacific. The daily press has paid little attention to that statement. Neither has much been said about it in the weekly journals of opinion. But that does not excuse our oversight. What the President said was:

> Our task in expelling the Japs from Burma, Malaya, Java and other territory is military. We recognize that our British and Dutch brothers in arms are as determined to throw the Japs out of Malaya and the Dutch East Indies as we are determined to free the Philippines. We propose to help each other, on the roads and waters and above them, eastward to these places and beyond to Tokyo.

If this means anything, it means that the United States troops in the Pacific war are committed to helping the British regain their empire in Malaya and the Dutch theirs in Indonesia. (The President is noticeably silent about helping the French to regain Cochin-China.) They are helping us "to free" the Philippines; we are helping them "to throw the Japs out" of their old colonies. There is a distinction of purpose here which the President never put into writing without intention. Millions of Americans have feared that one reason why our armies are fighting in the Far East is to restore European imperialism there. Now they know.

Moral Suasion for Tavern Owners

TAVERN OWNERS from six midwestern states, assembled in a convention, listened respectfully, and perhaps with some surprise, when a Methodist minister addressed them without denouncing the Demon Rum. He was Rev. Edward W. Potts, president of the ministerial alliance of Greater Kansas City. Mr. Potts bestowed no blessing on the tavern business even by implication. But he recognized the appetite for its commodity as a social fact not to be wished away, and the satisfaction of it as a lawful—whether or not morally legitimate—indus-

try that cannot be abolished by law without incurring regrettable consequences. He reminded his hearers that recent polls had shown 43 per cent of the nation in favor of prohibition, an uncomfortably close margin for them. Yet the danger, he thought, was not very great. It could be sensibly diminished if they would carefully observe the spirit and letter of the laws governing their business, especially the restrictions upon the sale of liquor to minors and women. In a clear-cut issue between the tavern and the home, the American people will vote for the home. In the minds of great numbers of Christian people, that will always be the issue, no matter how circumspectly the liquor business may be conducted. But this realistic preacher was probably right in saying that the surest way for the industry to keep itself alive is to be good—as good as the nature of the business permits it to be. Others will say that this proposal is a compromise. But, if we correctly interpret the report of his remarks, the preacher did not estop himself from fighting the liquor business in any way that he thinks likely to be effective. His advice to the tavern owners was good advice from every point of view—from theirs because by following it they can save themselves from the resentment of that per cent of the public which holds the balance of power and can turn it against them, and from society's because taverns will do less damage if some standard of decency is respected. But if he can induce them to police themselves and voluntarily be decent, he will be doing what neither moral suasion nor the threat of legal penalties has ever been able to get them to do over a very wide area or for long at a time.

Another Good War—For Steel

BETWEEN the wars there was one point on which the veterans' organizations consistently backed liberal opinion. This concerned war profiteering. Conscription of manpower, it was agreed, is unfair unless there is also a conscription of wealth. Whatever happened, there must never again be another crop of war millionaires. For years it was insisted that no profits whatever should be permitted in war. Bills were introduced in every Congress to this effect. They were backed by the same powerful lobby which successfully represented the veterans in other matters, but something always happened to these proposals before they became law. When Congress finally got around to dealing with this issue when the nation was on the verge of another war, it had little patience with talk about taking all the profit out of war. What should be done, it said, was that the average net profit for the four years 1936 through 1939 should be accepted as standard. During this time the steel industry averaged a yearly profit of $139,000,000. What happened? *Steel Labor* tells the story in a recent issue. According to this organ of the United Steelworkers of America, the steel companies in the four years between 1940 and 1943 made total profits of $1,206,300,000. This was $650,000,000 more than the profits they would have been allowed had the 1936-1939 standard been followed. In addition the industry has put away nearly a billion dollars more to replace machinery and coal and ore reserves and added another billion to its total assets. This labor paper points out that the United States Steel Corporation has averaged more than $100,000,000 in *net* profits for each of these four war years. It does not mention that this leader of "Big Steel" made an average profit more than twice as large in the First World War. *Steel Labor* lists these steel company profits in making the point that over two-thirds of American labor—46,000,000 workers—are making less than $2,000 in 1944. Steel profits being what they are, it contends, why cannot the workers in steel be granted "their just and equitable share of the industry's profits"? It is a good point, but in our judgment another should be added to it. Why is it necessary for armament profits to be what they are?

Recommend Bombing of Shinto Shrines

THEOLOGICAL rather than military necessity is probably the reason why the self-styled "American Council of Christian Churches" has recently been pressing upon President Roosevelt and Congress the importance of bombing two shrines of the Japanese national religion of State Shinto. The American Council, it should be said by way of reminder, is an association of nine dissenting fundamentalist churches, all very small, which modestly refers to itself as "the only council of churches in existence, aside from the Federal Council, which represents denominations outside the Federal Council." This is the first time it has ventured, so far as we are informed, to advise the government in a matter of high strategy. Its advice is very specific. The purpose of the bombing is to shatter the Japanese belief "in the protective power of the divine emperor and his ancestors." Assuming that the responsible persons may not be aware of the refinements of heathen preferences, they go so far as to specify that certain shrines be destroyed. The Great Shrine at Ise should be blasted, they declare, because it is the supposed dwelling of the "sun goddess, who has commissioned Japan to conquer the world." The other shrine is "the supposed dwelling of the spirits of the deified war dead." They locate this shrine "at Yasukuni." They probably refer to the Yasukuni shrine in the city of Tokyo. All of this is extremely diverting. It suggests a very simple way to end the war. All that is necessary is a few theological arguments in the shape of two-ton block-busters dropped on the right holy places. We have no doubt that the prophetic spirits of the American Council of Christian Churches can locate the exact text in the Book of Kings from which this inspired suggestion was distilled.

Willkie Draws a Parallel With 1864 Election

DURING his current swing through the west Wendell Willkie has made some of the most thought-provoking political speeches the country has heard in a long time. The speech which he delivered at Tacoma on February 11 was particularly meaty. Among other things, he tried in that speech to warn his party against the "any Republican can win" delusion recently echoed by Governor Bricker and Chairman Spangler. To drive home his warning, Mr.

Willkie drew a parallel between today's political situation and the campaign of 1864. His parallel was justified. It is true, as he asserted, that the Democrats went into that campaign with every prospect of success. They had won back control of the lower house of Congress. They had regained several important state governments. The Republican stalwarts in the Senate were more bitter against Lincoln than today's Democratic senators from the south are against Roosevelt. A "bolt" led by Fremont threatened to split the Republican ranks. As late as mid-August Lincoln expected to be defeated, as he revealed in the secret pledge which he caused his cabinet members to sign—an episode with which every student of American history is familiar. But lack of a commanding candidate and a constructive platform ruined the Democratic chances. By November the pendulum had swung so far that Lincoln was re-elected by a comfortable majority. Mr. Willkie fears that his own party is getting ready to repeat the Democratic folly of 1864. A recent trip through the same part of the country where he is now speaking convinces us that he has sized up the situation correctly. Everywhere there is great opposition to a fourth term for Mr. Roosevelt, but everywhere there is only tepid response to the present Republican aspirants. And "we can elect anybody" talk is creating anger against the Republicans. Even those who least desire to vote for Mr. Roosevelt do not agree that "anybody" will measure up to the country's requirements in the present crisis.

American Oil Imperialism

WHEN the "five senators" charged, on returning from their tour of battlefronts last October, that the United States was furnishing 75 per cent of all the oil being used by the Allies, they were subjected to such abuse as is seldom the lot even of politicians. Now, however, in attempting to defend its oil deals in the Middle East which are coming to light, the American government itself has let it be known that not 75 but 85 per cent of the oil which keeps the Allied fighting forces in action is coming from American sources. As a result, it is declared that American oil reserves are being exhausted at such a rapid rate that the United States is likely to find itself, within a few years after the war, without adequate domestic petroleum resources. President Roosevelt has forecast that America's oil will be exhausted in from fifteen to thirty years.

There are independent oil operators in the United States who vigorously deny that any such oil shortage threatens. They insist that the lugubrious prophecies of the government and of the large oil companies grow out of a desire to take a hand in the world game of oil exploitation, and that there will be plenty of oil forthcoming from beneath the surface of this country if the government will simply lift the restrictions which now discourage the location and development of new fields. We are in no position to pass on the merits of this dispute. But it is clear that if the government is right—and the large oil companies say that it is—the United States may soon find itself in a difficult position, industrially and from a military standpoint, unless it can secure oil outside its own borders.

In this situation the American government has turned to the Middle East. As was told in these columns last week Secretary Ickes, as head of the government's Petroleum Reserve Corporation, has announced a deal with the Standard Oil Company of California and the Texas Company, which together form the American Arabian Oil Company, which will enable them to begin development of their vast concessions in Saudi Arabia. Under the terms of this deal the government will supply the $150,000,000 estimated as needed to build a 1,250-mile pipeline from the Persian gulf to the Mediterranean, in return for which the companies promise to maintain a reserve of 1,000,000,000 barrels of oil for the United States navy or other governmental use. Any oil sold to the government will be at a 25 per cent discount. Estimates of the amount of oil which the companies will be able to take out of their Arabian concessions vary from 30 to 100 billion barrels, or enough to supply the entire world at present rates of consumption for from 15 to 50 years. The recent large loans made by the United States to Ibn Saud, the despot of Saudi Arabia, undoubtedly have played a major part in preparing the way for this deal.*

To win the present war, therefore, the United States is apparently undertaking hitherto undreamed-of obligations in a region where all observers of international affairs warn that grave disorders are to be expected. Exactly what these obligations are is, so far, the secret of President Roosevelt and Mr. Ickes. But the existence of this pipeline across Arabia (and probably Transjordania and Palestine), with title remaining in the American government for at least two decades, will obviously involve certain things. It will involve the United States in the responsibility of protecting its property—the pipeline—in one of the most out-of-the-way desert portions of the earth. The United States must also be ready to protect the operations of the two oil companies. And it must be ready to control the eastern end of the Mediterranean, where the pipeline will discharge its precious load, and to patrol the length of the Mediterranean whenever there is a war in Europe or the Near East or whenever the United States is involved in war anywhere.

In other words, with its oil supplies dependent on a pipeline discharging at the eastern end of the Mediterranean, any European war will henceforth immediately and automatically involve the United States. So will any war in the Near or Middle East.

Nice prospect, isn't it? But evidently even this is not the whole story. For on February 11, while the British House of Parliament still echoed with the angry questions addressed to Mr. Eden by honorable members who wanted to know what the United States was up to in Britain's hallowed oil preserves in the Middle East, the *New York Times* revealed in a front-page story that the pipeline deal

*Present information indicates that the oil companies may expect huge profits from their part in this transaction. Apparently, their financial investment is to be only $20,000,000. If they sell 30,000,000,000 barrels of oil at a profit of $1 a barrel—which now looks like a conservative forecast—that would mean a gain of 150,000 per cent!

is only a part of the adventure in oil imperialism on which the American government has embarked. According to the *Times*, negotiations are under way whereby the entire oil fields of the Middle East will be divided up, as an oil producing reserve, between Great Britain, Russia and the United States, and the oil markets of the world parceled out among the three. More than 95 per cent of the world's supply of oil will thus be controlled. Preliminary agreements to this effect were reached at Cairo and Teheran. British and Russian delegations are now on their way to this country to put the finishing touches on the deal.

It is amazing that the United States should enter into any such arrangement at the very time when it is proclaiming its opposition to cartels. For this would be, if consummated, the greatest, tightest cartel in history. Moreover, it is astonishing that the American government should have taken so active a part in promoting this deal while insisting on its loyalty to the spirit and letter of the Atlantic Charter, with its promise of "enjoyment by all states . . . of access on equal terms to the . . . raw materials of the world which are needed for their economic prosperity." If the *Times* is correct, this is to be economic imperialism of the most unabashed kind, with the three victor nations claiming the right—because they have the financial and physical power—to go outside their own borders to corner the world's oil and then to dole it out to the rest of the world on their own terms.

Dangerous as any such cartel would be under any circumstances, it will be doubly dangerous for the United States because of the disadvantageous terms under which this nation is becoming involved in it. In the case of the other members of the cartel it will be the *governments* that operate—Britain by virtue of its governmental ownership of controlling interests in the British companies operating in the Middle East and Russia because that is the way Russia does business in everything. But the United States has elected to allow private corporations to act in the proposed cartel, with the understanding that the government will always be at hand to protect their interests and back up their policies. A more trouble-inviting method it would be hard to imagine. Would you care to see the United States government obliged to back up all the operations of the great oil companies in *this* country, where their every move can be so easily scrutinized? How much greater the risk in the case of operations carried on 12,000 miles away!

We have no desire to minimize the difficulty of the position in which the United States may find itself after having so prodigally spent its own oil resources to win the present war. It must in some way seek to protect its industrial future. And if the war is not followed by general disarmament, it must insure petroleum reserves for its fighting services. But to involve itself in the struggle for control of the Middle East, and under conditions in which the governments will have only partial control of its own agents, is surely to venture into the most dangerous foreign commitments ever undertaken by this nation. The smell of future war hangs thick over this whole Middle East deal. It is to be hoped, therefore, that the Senate will not only insist that the agreements involved are treaties requiring ratification, but that it will refuse to appropriate a cent for the pipeline project until it is proved beyond peradventure that in no other way can this country obtain the oil its industrial and peacetime needs require.

Peace Requires Decisions

THE METHODIST Bishops' Crusade winds up with tabulations of great crowds and large collections. A "final report" from Methodist headquarters lists a total attendance of 176,831 at 77 meetings and collections of almost $23,000. If the crusade accomplished nothing else, it at least demonstrated that even in midwinter the Methodists can still get out the crowds and raise money. In this respect these meetings held under denominational auspices were in striking contrast to the meetings held by the Federal Council's World Order Mission last November.

But of course the Methodist crusade accomplished far more than this. For one thing, it revealed the intense concern felt by American Christians with regard to the nature of the coming peace. It stirred thinking throughout a major denomination on the question as to what is to follow the war. It made a large part of the Methodist rank-and-file aware that more than military victory is at stake in the war. It set in motion influences which will lead to the formation of hundreds, perhaps thousands, of study classes and discussion groups dealing with the problems of peace. And to some extent it probably made Washington aware that its approaches to the task of peace-making are under the scrutiny of an important and growing body of informed and world-minded citizens.

Because it has done these things, the Methodist crusade has furnished an inspiring example to all American churches. We trust that the Drake Conference of the Disciples of Christ and the announcement of the world order crusade of the Northern Baptists mean that all the principal denominations will soon be finding ways to stir their people to a sense of responsibility in this critical situation. What the Methodists have done, all the other major communions should also do. However, it must be recognized that these mass meetings have only provided a start for the Methodist effort. In the language of the athletic world, they have only brought this church, in the great race for a durable peace, to the starting line. It remains to be seen whether it will run the full course. Fortunately, the denomination's best leadership recognizes this.

The plan for the Methodist crusade provides that the mass meetings held in January are to be followed by (a) sermons in all Methodist pulpits; (b) visitation of all Methodist families to secure their participation in a campaign of letter-writing; (c) letters to all congressmen, senators, the secretary of state and the President presenting the desires and hopes of Methodists with regard to the nature of the peace; (d) the organization of study classes and discussion groups throughout the denomination. How far this plan, which seeks to move every member of every Methodist parish to action, is being carried through, we do not know. Such reports as we have received are very fragmentary and conflicting. But such contact as we have had

with the initial mass meetings raises doubts as to how well those gatherings, impressive as they were in point of size, actually prepared their participants for effective cooperation in the (b) and (c) portions of the program.

When such a program as this which the Methodist bishops have sponsored finally reaches down to the individual church member in the local parish—the point at which it either succeeds or fails—the question which inevitably rises in that member's mind is, "What shall I write?" This church member has heard his pastor preach on his responsibility, as a Christian citizen, to make his will known in this crisis. He has been waited on by a deputation from the congregation seeking his pledge to write to those who direct the actions of the government. Now what is he to write? "I favor peace"? Who doesn't? "I oppose isolation"? Who doesn't? "I hope for a new world order"? Who doesn't?

In other words, every thoughtful citizen knows that if his letters to the hard-pressed men at Washington are not to be thrown away he must approach them in terms which reveal his own knowledge of the issues at stake and hence his competence to advise. If he writes to his senators or to the President to say that, as an American Christian citizen, he is looking to them to make a just and durable peace, he must be able with some clarity to indicate what he believes such a peace should be. On what terms should it be concluded? What commitments on the part of this nation should it involve? These questions must be faced in terms of the actual issues: the nature of the world organization sought; disarmament; the annexation (by mandate or otherwise) of island bases; the nature of the postwar economic order, including American tariffs; the occupation of enemy territory; world policing; the application of the Atlantic Charter.

If the Methodist church member who has been roused to action by his bishops is not, when he comes to obey their admonition to write, ready or able to speak on such questions as these, he has little to say to the men at Washington. They know that the country wants peace. They themselves want peace. There is not a man in Congress, in any bureau of the government, in the diplomatic service or in the White House who does not want peace, and durable peace. But the question is, What *kind* of peace? If the advice coming from the churches does not answer that question, it has no value.

The Methodist bishops know this. If their crusade has, up to this point, suffered from vagueness with regard to the nature of the peace it seeks, their explanation is two-sided. In the first place, they point out that they have tried to escape any appearance of attempting to form a political pressure group. They have simply sought to arouse individual Methodists to a sense of their obligations as active citizens. Their responsibility has been limited to this awakening to a realization of civic duty. And in the second place, they question whether the time has yet come to be specific regarding the nature of the peace terms to which approval should be given. One of the leaders of the Bishops' Crusade has explained this to us as an attempt to create a "mood of the nation" which, when the terms of the proposed peace treaties are later submitted for ratification, will insure national support for just terms. "If we center on particulars now before that mood is either created or sustained," he writes, "I am fearful that we may create division."

This is certainly a defensible position. Nevertheless, we doubt whether it provides a basis for an effective crusade of letter-writing to Washington. The more we reflect on it, the more we incline to believe that, if it continues to control the Methodist effort, it will doom that effort to an unnecessary futility. Peace is not just a mood. If we get anything approaching a true peace in the bedeviled world which will exist after this war, that peace will represent one of the most audacious and amazing achievements in human history. It can come only by hard thinking, great daring and genuine sacrifice. It will demand an actual, discernible break with the traditions and methods of the past which have landed the nations in their present tragedy. Such a peace requires that grave decisions be made. Christians are not ready to bear a significant part in the making of such a peace until they have reached those decisions and are capable of impressing them on the minds of men in government.

In all the literature of their crusade the Methodist bishops have been content, up to this point, to say that they are "against isolationism" and "for international collaboration." Such words may help to create a mood, but they won't help much in the writing of a just peace. As they stand they are almost meaningless. There is no isolationism left in the United States, using that term in the sloganeering sense in which the bishops use it. What was isolationism before the war—conceding for the sake of the argument that any such thing ever existed—is now imperialism, a strident, ambitious American economic and political imperialism. Are American Christians against that? As for collaboration, the term means nothing until it is asked, Collaboration with whom? And for what?

Specifically, in the area of decision where the issue is now evidently being joined, do American Christians favor collaboration with Great Britain against Russia or with Russia against Great Britain? If it is insisted that collaboration must be with both, is that collaboration to be with both in a tight military alliance of "arsenal nations" attempting to control and patrol all the world, or in a system of spheres of influence and control such as Russia favors? And what about collaboration with China against further Western exploitation? Or with the Malays and the Indonesians and the people of Cochin-China against a permanent return to colonial status? In India, are we to collaborate with the British against the Indian nationalists' demand for independence, or with the Indians against Britain? In other words, what is that American Christian to be taken as meaning when he writes Washington that he favors "international collaboration"?

Are questions such as these hot potatoes? Of course they are. The hands that handle them will get burned. But it seems to us that it may legitimately be asked whether American Christians have any right to enter into the discussion of this vital matter unless they are ready to pick up the hot potatoes.

All this, we trust it will be understood, is being said in the most friendly spirit toward the Methodist Bishops' Crusade and toward all the other denominational and in-

terdenominational ventures which seek to influence the nature of the coming peace. We trust that the Methodist bishops will go straight ahead with this movement which they have launched. We reiterate our belief that they have done a most needed thing for the nation's and the world's future. We hope that this will not stop with the Methodists. But we also hope that the church leadership which launches such an effort will realize that it thereby places itself on a spot where it must furnish proof of the reality and amplitude of grasp of its leadership. Should Christian citizens, Christian ministers ask one another a year, or two years, or ten years after the armistice, "By the way, what was all that hullabaloo of the Bishops' Crusade and the other crusades for a just and lasting peace about?" the effect upon the prestige of the church's leadership will be disastrous.

His Denomination

EDITOR THE CHRISTIAN CENTURY:

SIR: When you have finished the admirable obituary notice of some great man, do you ever say this within yourself or to your nearest colleague: "I have learned most things I needed to know about the man but to what church, if any, did he belong? That does not appear." There may be good reasons for the omission, but the real life of the man is left incomplete by the failure to let the world know that the deep springs of his life were found in that sanctuary in which he was accustomed to worship God in the manner of his fathers.

I saw the other day in the life of a really great man these words: "A Methodist in religion, he played golf and bridge with a certain sober zest. . . ." There are questions raised here which it would be beyond my power to answer. But it can be discerned how the writer found it easy to answer in one sentence the two questions, To what denomination did he belong? and, What games did he play? So with perfect naturalness and with a complete absence of that "hesitation to intrude into the spiritual life, a practice which all sensible men deplore," he managed to convey together the two facts that he was a Methodist and that that fact was not without significance even in the lighter moments of his life. It is as if he implied that Methodism will out even at the bridge table or on the links.

Even those who might have welcomed more about the Methodist in him will be thankful to know that in his "sober zest" he was true to his denomination. And there are worse ways of revealing such a hidden area of life.

If his friends on the links see him striding alone, undismayed by a number of 13's, still bent upon finishing well, they will admire his "zest." And when he slices badly and there is borne on the breeze the exclamation, "Dear me!" they will declare, "There's something in Methodism after all." Some might even sigh, "If only all the men we hear playing golf were like him!"

Of the ways in which a sober zest might be shown at the bridge table, I am incompetent to speak, since I do not (and never will) play bridge. Doubtless however its presence could again be detected in his choice of words.

The quotation is an admirable example of the rule that a journalist ought to mix things up. But at the same time he should try to show hidden relationships. It is economical, and therefore praiseworthy, to begin, "Sixty years old, Californian, Congregationalist, auburn-haired millionaire golfer, W. Pernambuco Smith was yesterday elected. . . ." But there is lacking in such a portmanteau description any link between these facts. Did his Congregational connection have any bearing on his golf? Do the men of this church also show a sober zest? I confess that the long array of names marshaled at the beginning of a paragraph raise more questions than they answer. I want to see an ordered life.

But to return to the point where I began, I certainly should not think a biography, however short, satisfactory if it did not tell me that the man was a man of religious faith, a churchman, and of what church.

When Lord Morley wrote his great life of Gladstone, he realized that the religious life of Mr. Gladstone was immensely important, and he was not the man to write it, so he persuaded D. C. Lathbury to write a book specifically upon that subject.

Ever yours unsatisfied,
QUINTUS QUIZ.

VERSE

The Test

HE must be dull of eye who cannot see
In the white rapture of an April tree
Purpose and pattern of divinity.
Who, standing amid gorse or goldenrod,
Has never in his heart cried, "Here is God"?

But keen must be his sight, his vision rare,
Who, when the fields lie desolate and bare,
When leaves whirl blighted on the bitter air,
Looking on naked bough and shriveled pod,
Still, still within his heart cries, "Here is God."

MARY SINTON LEITCH.

Eclipse

NOT the torn limb, the bullet through the throat,
The bright particular wound shrieking its ire,
Not the brief blast, not the infection of fire—
Our doom is overarching and remote.

Watch! At our feet the sea of shadow runs,
A tidal wave of curse engulfs the land.
Flee where we will, there is no place to stand.
We learn, without looking up, the movements of suns.

Only the lid wrenched from a blotted sky—
No local unguent on a bounded sore—
Only the light can save us at the core,
If it returns before the day we die.

EDITH LOVEJOY PIERCE.

Machines and a Philosophy of Work

By Mildred Jensen Loomis

WE DESPERATELY NEED a sound philosophy of work. Ministers, in their philosophizing about life, God, war and peace, have overlooked one of the most pressing aspects of modern life in failing to develop and spread an adequate philosophy of work. Sometimes they idealize the value of work; sometimes they sincerely identify themselves with the working class. They may even surprise us by suggesting, as in a recent Christian Century, that ministers should have experience at the factory bench. But too often comment on work lapses into mere sentimentalities like "hands being as blessed by toil as by the communion cup," in the uncritical assumption that all work is dignified and ennobling. This last I cannot believe.

For instance, verses such as The Christian Century printed a few weeks ago,

> These are thine altars, too, O God,
> Here where the presses roar.
> For work makes this a kneeling place;
> Hallows a factory floor—

in my opinion express a very doubtful truth if not an absolute error. Too often modern machine work is dehumanizing instead of hallowing, and a factory is anything but an altar.

Faith in the Machine

For at least a quarter of a century our expanding technology has been, in the public mind, synonymous with civilization and progress. So deep-rooted is that idea that the searching criticisms of modern industrialism made before 1930 by Ralph Borsodi in *This Ugly Civilization* and by Stuart Chase in *Men and Machines* served only as slight pricks. Any small doubt which arose in those days promptly subsided with the assurance that the evil in the machine age would vanish when we socialized production and men would work but four hours a day. Our colossal pride and faith in the machine remained immovable and unshaken.

Recently we have become more critical, both of the machine and of state-controlled industry. We see more clearly the real and terrifying evils which the machine age has brought. Daily the news items, though they do not disclose its true ghastliness, help us to sense the diabolical havoc which is possible only because of modern technology. More and more books and magazine articles upbraid the machine.

"But the machine is not bad in itself," objects a reader. "Look at the drudgery it has eliminated, the sanitation and comfort it has brought to our lives. Machines can be put to good or bad uses and the blame and responsibility for that rests on the human being."

True, a cold, silent machine is neither good nor bad. But a machine cannot be used or made without the aid of a human being. And that very using, and particularly the making, of a machine and its products have severe effects on the character of the human beings who make and use them. These effects must be carefully noted and evaluated from the viewpoint of human welfare.

What Is a Machine?

First, what do we mean by a machine? We commonly use the word very loosely. We most often confuse it with "tool." "Anything is a tool which you use to help yourself do anything," says Eric Gill succinctly in *Work and Culture*. "Anything is a machine insofar as you help it rather than it helps you."

"Thus for the carpenter and the sculptor, a chisel is a tool," continues Gill. "For an industrialist, an automatic box-making apparatus is a machine, for it does not help anyone make boxes; it actually does the making itself. The industrialist and his men help *it* to do so. The men help by minding it; the employer helps by keeping the men fed and warmed. The men have no responsibility for the form or quality of what the machine turns out. About the only responsibility the industrialist has is to scrap the machine and get another if it does not make the kind of boxes he wants. And the kind of boxes he wants are the kind that will sell, for he has had to borrow money from a number of people who are not at all interested in making boxes, but only in getting a return on their investment."

Let us look at the difference between what actually happens to the person who, in one case, is the habitual user of a tool, and to the other person who, for eight hours a day week in and week out, is the tender of a machine.

The Reward of the Artisan

The man with the tool knows and selects his tools, knows and selects his materials, plans and designs the object, fashions the entire finished article with his muscles and hands and, last and most important of all, he is responsible for the completed article. Its quality and usefulness are entirely dependent upon him. If the material is substandard, or the craftsmanship imperfect, or the design ugly, and the object unfit for human use, he alone is held accountable.

He has fulfilled the qualifications for real creativity, as outlined by the early Greeks. He has been closely associated with and the determining factor in the four elemental causes for a thing—the material cause, the efficient cause (tool), the formal cause (design) and the final cause (purpose). In so doing he has achieved balance in himself. The whole of him was used—body, mind and will. Work of this kind is of the nature of man. It is educative and recreative. It may require great effort, endurance and pain. But thereby the final satisfaction in completing it is increased. Such work rewards man with mental and physical health. It keeps his moral fiber alive. This work is dignifying and a sacrament.

But the machine-tender lives by a different pattern. Watch any one of them as they stand row on row at

benches or beside belt lines in the automobile, refrigerator, cash-register or defense factory. This man is not using his whole being. He did not plan the article nor select the material with which he is working. There is no demand on his imagination, and little exercise of his physical capacities, for he really does not perform the work. He watches it being done—and oils and wipes the doer, or screws on a bolt, or presses a punch. Worst of all, he is not really responsible for the end product. It may be inferior, ugly, or socially useless or destructive (like guns). He "just works there." Can this work help but disintegrate moral fiber?

The white collar man "higher up" is performing work quite as unbalanced from another angle. He may design and select, using mind and imagination. But he does not physically execute. Hourly and daily and yearly he sits at a desk. And his body suffers. His muscles lose their pull. He needs tobacco, strong drink and night life to give him a lift. (Yet most of us think working with the mind alone is superior—as if we had bodies only to carry our minds around in!)

Results of Exhaustion

No, man is not just a head, nor just a body. While he can tolerate for a time the kind of specialization which uses but a part of him, he cannot live the whole span of his productive life in this fashion without serious maladjustment. External pressures do help shape character. Men can adapt to this kind of existence, but adaptation for many involves suspension of thought. Because of rapid turnover due to monotony, a Chicago transportation company refuses applications from men with an I.Q. over 100. Much modern work cannot fill the deepest needs of human beings. Emotional strain, boredom, frustration and poor health are its results. Intellectual and moral sag are its social effects.

I used to supervise a group of Chicago girls in a settlement-house club, after their day's work in a cap factory. At lightning speed one sewed triangular pieces together to complete thirty dozens caps in a day. Another sewed on the bills; another tacked in linings. And so on. At the club they were nervously spent and emotionally exhausted. Sewing, reading, discussion were impossible. Only activity involving powerful sensuous stimuli—loud singing, strenuous dancing, heavy petting—interested them.

Many complaints are heard: "Today people are money-minded. They'll only work for money!" Can we expect the nature of modern work to inspire them to work for love of it? Shall we ask men to say proudly, "This is the nut I screwed on"? When the work itself, because of scant and specialized use of human energies, has little appeal the end product—money and the things it can buy—become strong motivation. Here it seems to me is a main root of materialism.

Nor will it solve the problem to reduce man's work hours and let him be creative in his leisure. Man's first right is to sustain his life and it is in performing that right and duty that he finds dignity and fulfillment. But if that work is subhuman his whole life lacks meaning. Human progress advances through work, not through play.

How about the effect of the machine on the *user?* In the first place, it appeals and adds to his sense of power. Most of us experience this in speeding our automobile along a stretch of road. How many thousands pour through the dynamo rooms of places like Norris dam to sense the power appeal! How thrilling it must be to send a giant clipper or bomber zooming through the air!

The Sense of Power

Now power is good, but so are love, beauty, quiet and truth. "The machine is a jewel with but one facet," Roy Helton reminded us in "The Anti-Industrial Revolution," an article published in *Harper's* more than a year ago. "It expresses only one trait of man—his craving for power. No one element is an adequate basis for civilization, and in a machine age we have attempted to build almost solely on but one of man's hungers." We decry the mounting accidents due to speeding cars, but we do not insist on governors for our machines because we enjoy using power. Despite the general horror of the war machine, there is many a secret admirer of those who successfully direct huge forces. To be the guide of a giant-motored plane is an incentive for many a boy—and for a not inconsiderable number of girls too.

The most devastating effect of the machine on the user is to relieve him of responsibility for the acts he commits with it. When a man with a gun (tool) kills a person, he senses his part in the act. He assigns the result to his own skill or loyalty to his cause. When a crew drops bombs from a plane it assigns the destruction to the "machine" or to the civilization that created the machine. Back home on the job, it was the machine that turned out boxes or cars. Now it is the machine that is killing men and destroying cities.

The Nature of Our Civilization

Total mechanized war is waking us up to a more serious study of the very nature and basis of our technological civilization. Both the making and using of machines thwart human responsibility. Yet at the root of Christianity is the notion of human free will and responsibility—the notion that human beings are responsible for what they do and for the intended results of their deeds. The machine itself is closely related to the crisis in human affairs which the world is facing.

Two groups—the Decentralists and some Catholics of strong personalist convictions—are making a definite contribution to a new concept of work and society. A recent study, *Mechanization and Culture* by Walter J. Marx, outlines the indictment against the machine and suggests for answer the existing decentralist movement and a renewed power of religion.

If a man be sick, can he find health in continuing to eat that which makes him ill? If the making and using of machines disintegrates personality and deadens moral fiber, can we logically expect the makers and users to be deeply concerned about the use to which machines are put? Will the urging of good will and integrity from the pulpit and the printed page suffice to rebuild man's strength, or will we have to do something about the very character of the life we call modern?

Should Socialists Run This Year?

By Norman Thomas

A MAN on Mars looking at the march of time on this planet as a sporting event would be justified in betting on the victory of an American fascism, called, of course, by a sweeter name. Two major facts justify this statement.

First, even faster than the Russian armies are advancing toward Germany are the people of the United Nations losing the struggle for a lasting peace. Explicitly or implicitly our President, over whom we seem to have about as little control as the Russians over Stalin, appears to have underwritten with the lives of our sons the Balkanization of Europe by Moscow and London, and the indefinite maintenance of white imperialism in southeastern Asia and the islands of the sea. It is natural under these circumstances that all the talk is of continuing heavy armaments and universal military conscription after the war. This is a confession that we have lost the peace. The expectation of a third world war and the preparation for it mean fascism or totalitarianism.

Unemployment and Fascism

The other fact is the lack of any clear plan or purpose to conquer unemployment and poverty by harnessing our machinery for production in peace as we have now harnessed it in war. The attempt to alleviate unemployment by militarism and imperialism will lead to fascism in America as surely as it did in Europe. We have a great deal of the racism which has gone into the making of the worst type of fascism.

To be sure, our man on Mars would know that the victory of fascism is by no means inevitable and would not be willing to offer too great odds against democracy. There are healthy forces which may prevail over this fascistic tendency and reverse this drift. These forces however are handicapped by lack of efficient instrumentalities.

What is to be done in this situation? In its issue of January 26 The Christian Century answered the question by praising the Communists for dropping the party label, recommending the same plan to the Socialists, and flattering itself that it had anticipated Mr. Browder in urging "education of the general public in order by that means to seize control of one or the other of the major parties."

Communist Policy

Let us examine this editorial thesis realistically. In the first place The Christian Century is dangerously mistaken in its understanding of the new Communist policy and the reasons for it. The Communist party is not trying to educate either or both of the old parties to communism in the sense in which The Christian Century understands—I hope—the educational process. Once, only a few years ago, the Communist party internationally sought power by any means. But it sought it to advance its version of socialism. Today it seeks power by any means. Period. There is but one god, Power, and Stalin is his prophet.

History records no such thoroughgoing and blind devotion of an international movement to one man as the Communists' devotion to Stalin. The whole movement is his other army, always seeking to advance his interests. Today his interests in America require the prolongation of the war under the administration most likely to consent to his plans with the least opposition. The Communists believe that a Roosevelt-Wallace administration will best meet this requirement. In their devotion to it they have officially accepted the two-party system *and private profit.* Officially they now see, or claim to see, a bright prospect of "successful reconversion of our industrial plant, enormously expanded in war production, to normal operation —to the benefit of labor, the farmers *and capital.*" (Italics mine.) For saying or believing less than this in support of private capitalism literally millions of Russians have been "liquidated" and thousands of sincere liberals and right-wing socialists have suffered a Communist assassination of their characters. From the communism of the Bolshevik revolution to this new policy is the most extraordinary change in the briefest time in history.

Of course this change is neither sincere nor permanent. It will, however, enormously aid the process of interpenetration of Communists into the civil service and into high positions in the labor movement and in government. It is Machiavellianism writ large. Inwardly Communist discipline and absolute subservience to Stalin and his interests will continue unimpaired. Only in respect to that loyalty to Stalin's interests will there be any sincerity in the Communists' program. Does The Christian Century expect other groups to match this performance in Machiavellianism and call it education?

Working within the Parties

It is conceivable, however, that one may repudiate the Communist example and still advocate that progressives and even democratic Socialists should try to work within the two-party system. For this a fairly plausible case can be made. Our political machinery is geared to a two-party system. The requirement that a President must get an absolute majority in the Electoral College or else the election will be thrown into the House of Representatives, where New York and Nevada will have one vote each, puts a heavy handicap on the rise of a new party. Fear of such a result cost the elder La Follette hundreds of thousands of votes in 1924. Here is a point at which the Constitution should promptly be amended, not only because of the unfair handicap it puts on aspiring new parties but because of the real danger that a man rejected by a decisive majority of the voters will have a majority in the Electoral College.

The primary system also tends to support our present political alignment by encouraging the belief that the voters can, if they will, capture one or another of the old parties more easily than build a new one. To a certain extent this is true of the parties in the separate states, especially in states where the party machine is weaker than

in, let us say, Illinois or New Jersey. It is by no means equally true on a national scale, precisely because the parties are controlled by 48 sets of state laws, governing both the primaries and the general elections. It is next door to impossible to capture one or other of them under these conditions.

An Opportunity Lost

Only once in my own quarter-century of political experience was there a chance that on a national scale the Republican and Democratic parties might come to represent some real and deep difference of principle and program. That was in 1936 and the months immediately following Mr. Roosevelt's impressive victory. For a while it looked as if he might make the whole Democratic party a progressive party. He failed for many reasons that I have not space to examine. One of them was that he lost his own progressive initiative and consciously or unconsciously turned to war or preparation for war to deal with an unemployment problem which he had not otherwise been able to solve.

By 1940 the opportunity thus to realign the old parties was completely lost. We were faced with a curious and discouraging phenomenon. The political contest between Roosevelt and Willkie was sharp and bitter. Emotions ran high and tended to conform to class lines, but the contest was about personalities rather than parties or issues to an even greater degree than in former years. I traveled thousands of miles and saw and heard all sorts of people and never once did I hear any discussion of the parties as parties, but only of Roosevelt or Willkie as the essential leader. Meanwhile there was no intellectual difference of importance between them in either foreign or domestic policies. Political theologians and metaphysicians, the editors of The Christian Century among them, had a field day excogitating subtle reasons for being for one rather than for the other. (I rather think The Christian Century expected Mr. Willkie to keep us out of war.) Anyway, the educational influence on the Republican party and the public was even less than that of "Norman Thomas' Socialist following" to which the Century now so slightingly refers.*

Third Party Required

The only practicable plan I know for using the old party machinery has been worked out by Senator William Langer on the basis of the successful North Dakota Non-Partisan League. All those who vote under this plan go into the primaries to support their own candidates without regard to the party ticket on which they are running. The resultant ticket would be scrambled in terms of nominal party allegiance but presumably not in terms of platform, which the league would adopt by majority vote. The trouble is that individuals pledged to support a platform and ticket thus evolved would be pledged to some queer things.

The long and short of it is that difficult as it may be to form a new party based on principle, the effort must be made. This not because a "third party" is good in itself, but because like the Republican party before the Civil War a second or a first party must start as a third party. How rapid might be its rise is illustrated by the success of our Canadian neighbors with that democratic socialist party which they call the Cooperative Commonwealth Federation.

It is always easier to start a new party in a parliamentary country than in a country where the presidential election overshadows all else. A parliamentary party can grow like a snowball as a party under a presidential form of government cannot. Moreover, the Canadians do not have laws and the interpretation of laws which make it almost impossible without a tidal wave of interest and support to put a minor party or a new party on the ballot. The development of this situation in America in the last few years is ominous. Ohio, California and Illinois are the chief of many sinners against a democratic election.

Nevertheless, when the American people care enough, they can have a mass party with principles and a program. It will need the support of organized labor and organized farmers. It would be a great misfortune however, especially under American conditions, if it should be dominated by labor union bureaucracies even to the degree of the British Labor party. The Canadian example is by far preferable.

Why a Socialist Campaign?

For many years we Socialists have wanted such a party. Ever since 1922 we have expressed our willingness to cooperate as a party in building a genuine farmer-labor party. We supported La Follette in 1924. When, however, no third party of the right sort developed—indeed, no real third party at all—we continued our own electoral activities, if for no other reason than that we believed them an essential part of that educational process which The Christian Century recommends. It would be false to claim that all we hoped to be was an educational influence or that in the years since 1900, when the present Socialist party was formed, we have been the only educational influence for progressive legislation. It is fair to say that an unbiased examination of the record would show that no single educational force has been greater.

The reasons are many why I believe that the Socialist party should help to create a new mass party rather than expect to grow into it. It is however precisely because I want such a party that I believe that the Socialist party in face of all difficulties should run a presidential campaign this year. Ballot laws and the draft, which has taken a quarter of our most active members, may make it impossible, especially if The Christian Century and similar spokesmen for peace and progress insist on throwing away their votes and influence on a doubtful determination of the less bad of the two old parties.

There may be things done outside the Socialist party this year which will help the rise of our new third party. I challenge anyone to show me a better way to hasten the rise of the right sort of third party than to go to the people in 1944 under the banner of democratic socialism with a well thought out program for plenty, peace and freedom. Who else will bring it to the people in this year of crisis on a national scale if we do not?

*Mr. Thomas apparently forgets that in the campaign of 1940 The Christian Century deplored the failure of Mr. Willkie to define a clear-cut issue with Mr. Roosevelt, but supported Mr. Willkie on the third term issue.—The Editors.

Flags in the Chancel?

By Wolcott Cutler

IN THE SMALL Episcopal church where I worshiped as boy and young man, the rector for many years was the one-time headmaster of a well known military school, yet never did we have in our nave or chancel any symbol other than a religious one. I believe the same thing has generally been true of the more ancient branches of the catholic church, Roman or Greek or other. Personally, I can see no sound reason for bringing any national emblem into any Christian edifice except as a symbol of a visiting group, like a military unit who bring their banners with them and take them away when they depart.

Last spring, however, some of my parishioners pressed anew the question of having an American flag and a military honor roll in the church, stressing the alleged fact that we were practically the only church they had ever heard of which didn't exhibit its patriotism in these ways. Partly in order to bolster our position, but chiefly in an effort to learn what attitude other Christian leaders were actually taking in adjusting their religious and their political allegiances, I wrote a brief letter to The Christian Century and several other church weeklies asking whether any other Protestant churches were also opposed to displaying the national flag or a distinctly military honor roll within the sacred precincts of their place of worship.

In answer to this letter, I have received to date 72 responses. Of this number only two said that they liked to see the flag in church, although probably a dozen more admitted that they were in practice displaying a flag or a military honor roll or both. Perhaps it will be of value to others as it has been to us to read the following quotations (in part) from some of the more striking letters.

Anglo-catholic priest, North Carolina:

"When I say in the creeds, 'I believe in one, holy, Catholic and Apostolic Church,' I state that I believe that the church is not of any state or nation. To place a flag in the church would indicate that I believe the church to be something less than the creed proclaims it to be. For the same reason there is no service roll or flag at St. Mary's. What heartens me tremendously is that men who are supposed to be as far asunder as the poles in matters of churchmanship seem in so many cases to be agreed about these questions which lie at the very heart of our religion."

Episcopal layman, Chicago:

"I denounce the presence of flags in any church—where they are virtually *worshiped.* In my parish I attend early mass where no flag is displayed; but I refuse to attend high mass there because a flag is hung in the sanctuary and at the close of the service the organist plays 'The Star-Spangled Banner.' I consider it idolatrous to place a flag alongside the Blessed Sacrament."

Presbyterian minister, New York:

"The writer believes that no symbol of nationalism has any place in a Christian church; that no symbol should be displayed of any sectarian and divisive loyalty. There are no doubt some places for the display of the national flag. There are perhaps places where the display of military 'honor' rolls is appropriate. The Christian church is not such a place. It stands for the unity of mankind. A Christian of any nationality should be able to enter any Christian church without finding there a symbol offensive to his supreme loyalty."

Evangelical Lutheran minister, Ohio:

"I wish to state that during my 39 years of ministry I have never displayed a flag of any kind in the place of worship. If the Kingdom of God is a spiritual kingdom of universal scope and appeal, and the Lord whom we worship is 'no respecter of persons,' then it seems to me that an emblem which is of a separatistic, divisive and exclusive nature, and is even used to rally forces for mortal combat, can hardly be dedicated to the glory of him who 'so loved the *world* that he gave his only-begotten son, that *whosoever* believeth in him should not perish, but have everlasting life.' "

Presbyterian minister, Illinois:

"Our church does not have a service flag or so-called honor roll in the building, although we have 45 of our members in the armed services and my own son was killed last September in New Guinea. I was a navy chaplain in the last war and was torpedoed and the ship sunk just 25 years ago today. . . . "

Zion Reformed minister, Pennsylvania:

"I agree with you that the American flag has no right to be placed in a church edifice. There is only one flag that belongs there, and it is the flag of the church. The church must always be concerned about the Kingdom of the Prince of Peace. No minister or layman has the right to nationalize God's Kingdom. His Kingdom is universal.

"How quickly the pagans in our midst can start a racket which so-called Christians devour, never thinking of its implications. The honor roll, too, has absolutely no place in the church edifice. It exalts and glorifies militarism, which is an absolute denial of God's Kingdom. How can God's Kingdom ever come on earth when the world's pattern is utilized?"

Episcopal rector, Virginia:

"I have had some difficulty in my parish concerning the question of the flag inside the church building. I explained to my people that as scout master of our local troop I always have the colors presented, with proper salute to the flag, at every meeting. I felt, however, that only ornaments of a religious value had a rightful place inside the church. This the flag does not possess. One member felt he could force the issue by placing the flag in the church during service. I immediately stopped the service until it was removed. The vestry removed it, and with the exception of one member, have supported me wholeheartedly even though they did not feel the same way as I do."

Baptist minister, Virginia:

"From this church we have sent out nearly 30 men and women to the armed services and their auxiliaries. We do not have an honor roll of any kind in any part of our church

building, nor have I yet heard any suggestion that we have one. There is not a flag of any kind in the church. And yet we keep on growing. Without any flags and in spite of the competition of six other white Protestant churches, we received 29 new members last month."

Community Church minister, New York:

"We have posted no so-called honor roll, nor has anybody made any suggestion that we should do so. . . . As I recall, the issue did not arise in the last war either. We simply went on happily, minister and congregation together, each trying to respect the attitude of the other and to avoid contentious problems. . . . I know of a goodly number of churches where this so-called honor roll does not appear at all. . . . I am utterly opposed to the presentation in a church building of . . . any list of any kind which emphasizes for distinctive recognition the names of those in military service. To me this is intolerable, and I could not stand for it for a single moment."

Episcopal laywoman, Massachusetts:

"I think you would find very few Episcopal churches with service flags or national flags or lists in the church of those men and women in the armed forces. Certainly much fewer than in the last war. My parish has none of these things. On the other hand, at early mass they read the full name of every man and woman in so-called 'service' although most of them have never been near the church. Of course, it pleases the relatives, but to me it seems to be publicity rather than Christianity, and is lacking in good taste. My own son is on the seas, but despising war and only there because forced to be. I should not think of putting his name on that list, simply because I feel sure that we should pray for all alike."

Congregational minister, Michigan:

"Interestingly, no one has suggested to me that we have an honor roll or service flag. We have a few 'enlightened' people in the congregation who see no place for them, and I think the rest of the people gather from my general attitude on war and related questions that to place them might be incompatible with Christian convictions."

Methodist minister, Ohio:

"Not long ago, after a sermon in which I tried to uphold the Christian standards that challenge some of the positions people are prone to take in the present situation, one of my stewards said to me, 'I just can't see that we *can* follow these ideals in the present situation; however, I would not want my *church* to proclaim any other position.' That gap between our ideals and our present attitude is tragic, but I am certain that the church must not budge from that position to close the gap."

Baptist minister, Alabama:

"Not only do we not have an American flag in the church, nor a service flag denoting our service men in the fighting forces, but I recently went to bat with my board of deacons over whether we should invest $2,000 of our building fund in war bonds. Though they are personally buying them, they respected my position and we are not so investing the money! It is my deepest opinion that the churches are selling themselves into a kind of worldly conventionality which will ruin our real influence."

College teacher, Ohio:

"Fortunately the president of this college, not a pacifist, holds with us that a nationalistic symbol in church is out of keeping with the Christian religion, whose foundation is the universal fatherhood of God and brotherhood of men. . . . As for the military honor roll, one such appears in the main corridor of the college administration building but is not a part of the chapel furnishings."

Boarding school teacher, Rhode Island:

"We have no American flag, service flag or honor roll either in the school chapel or in the parish church with which the school is associated, although we continually offer intercessory prayers for our boys and girls in the armed forces."

Community Church minister, New Hampshire:

"I have steadfastly refused to permit the American flag to fly in the sanctuary of the church in peacetime as well as in war. Of course, since our country has been directly involved in war there has been some agitation in the community and among a small handful of church people to bring a flag back into the sanctuary. However, I have expressed my convictions on this point in no uncertain terms, and my people have, so far at least, supported my stand nobly. I tell them that there isn't a symbol in our sanctuary that is not universal, and that since the Christian religion is a universal religion, no symbol should be permitted in the sanctuary which is nationalistic or localized in any other way."

Minister, Christian Church, Texas:

"Serving two small churches here, in neither of them do I have a service flag, an honor roll for those in service, an American flag, or a so-called Christian flag. In *God's Back Pasture* (and that's where I am, in the cow pasture), Arthur Wentworth Hewitt says: 'Should the flag of our country be in church? . . . The final answer is no. . . . The church of Christ anywhere on earth is the one place where it is not fit that *any* national emblem should be displayed. . . . I regret that there ever was a so-called Christian flag. . . Our emblem is the cross.' "

Evangelical and Reformed minister, Minnesota:

"I hasten to assure you that there are many who feel as you do and I believe an increasing number of ministers and laymen see the incongruity and inconsistency of this practice. For myself, I can say that in the more than 25 years of my ministry, in the four charges I have had in those years, not once did we have a flag or service flag in the church."

Episcopal clergyman, Ohio:

"I am convinced an American flag is entirely out of place in a church which is 'catholic,' with a universal mission to all God's children. Here we pride ourselves that in very recent years we have had in our parish not only Americans, but Chinese, English, Germans, Czechoslovakians, and Americans of Japanese ancestry. A Jewish Christian is a member of our vestry, and a Negro priest preached here a few weeks ago.

"As for the honor roll, we have none. The idea that men in the military forces are in some special or exclusive sense in the 'service' of the nation is quite unreal. Do such lists have on them men of the merchant marine, who have lost a far larger proportion of men than army, navy or air corps? Does it include miners who, at the risk of life, get coal out to run the factories? Many are in the army because they could not stay out, and others are out because they could not get in. I have two sons, one in the armed forces and one in

radio work. Both are following their conscience and both are in the service of the nation. I want no military honor roll in this parish, and nobody here thus far has asked for one."

Layman, Lima, Ohio:

"I am among those who must soon go into the service. However, let us keep the church undefiled and free from the stain of organized murder. Your courage and your voice ring clear in a sick world. And your ideals are the ideals of all true Christians everywhere. War is crime. . . . Our duty is not its glorification, but to lay the ax at its roots."

Episcopal Rector, California:

"The church has been here 50 years and no flag has ever been in it."

Rector of three churches, Delaware:

"The churches of this parish serve a seafaring community, with the result that 90 per cent of the men of military age in the parish are in some branch of the service, but we have no flags, no scrolls. The church is the house of Almighty God; we have no militarism there."

Episcopal rector, South Carolina:

"St. ——— Parish does not now drape itself in the American flag and has no intention of so doing as long as the Lord allows the present rector and vestry to survive. Yours for the church to be the church!"

Methodist minister, Wisconsin:

"I read with interest your letter to the editor of The Christian Century concerning the American flag and the military honor roll. This is the first time I have seen my sentiments expressed in print. . . . For the life of me I cannot see how a Christian church can set aside those who go to war to be specially honored, and ignore any scientist, doctor or minister who may have been a member of the church. I am glad you have the courage to state your conviction in this matter."

Evangelical and Reformed minister, Pennsylvania:

"My guess is that nearly 50 per cent of the ministers in the United States feel pretty much as you do about the matter, whether they will admit it or not."

Episcopal rector, Connecticut:

"I do not allow any national flag to be displayed in my church, as I believe that all national feeling should be left outside, and Japanese or Germans who want to worship with us should be allowed to do so without anything to remind us of political separation. We have no honor roll in the church edifice, but the matter has simply not come up."

Episcopal rector, New Jersey:

"I am supporting the war effort, for I think fascism at home as well as abroad has to be smashed. But I also believe that the church is an international society and that therefore a national flag has no place in a church."

Evangelical and Reformed minister, New York:

"I have read your letter in The Christian Century, and hasten to write my full agreement with you. Someone has well said that the symbol of the average church is not truly the cross, or the Book of Ages, but the rooster, a weather vane that turns in the direction of every wind. Even the soldiers do not want the church militarized and packed on the bandwagon of the war effort. 'There must remain a few islands of sanity and good will,' was the remark made by one of my members recently home on a furlough."

BOOKS

The Age of Chivalry

A History of Deeds Done Beyond the Sea. *By William Archbishop of Tyre. Translated and annotated by Emily Atwater Babcock and A. C. Krey. 2 volumes. Columbia University Press, $13.50.*

WILLIAM OF TYRE lived during the latter part of the first century of the Crusades and wrote the best contemporary account of so much of that vast and colorful movement as came within the span of his life (1130-84). More than that, he took a running start from the beginning of Islam and depicted the spread of Mohammedanism, the rise of the Turkish power, the conditions which stirred Christian Europe to rescue the holy places, the preaching of Peter the Hermit and other promoters of the First Crusade, the establishment of the Latin Kingdom of Jerusalem, and the *gesta* of the four kings before Amaury, with whose accession in 1163 his own intimate association with the administration began. William was tutor to Amaury's son, and from 1175 to 1184 he was Archbishop of Tyre and chancellor of the Kingdom of Jerusalem. But always he was a historian, diligent in research, free from excessive credulity and pious extravagance, with "broad human tolerance and genteel skepticism," a working knowledge of French, Greek, Arabic, Hebrew and Persian, and a Latin style of almost classical purity. His work is one of the most important bodies of source material for the history of the Crusades. Later chroniclers used it as a base upon which to build their continuations of the story.

Medievalists and special students of the history of the Crusades will not need to be reminded of the value of William's opus. Other readers, who may be disposed to taste the flavor of a work which originated so close to the events, will be interested to know that the present critical editors can say that his historical writing "is superior to that of any other Latin historian since classical times and, until the late Renaissance, is scarcely equaled by any later writer."

If the phrase "beyond Jordan" (e.g., Num. 22:1) implies a Palestinian origin and therefore post-Mosaic authorship of the Pentateuch, then the title, "Deeds done beyond the sea," must have been given by someone other than William, for the land of the Crusades was not "beyond the sea" to him. Perhaps born in Jerusalem, he certainly spent his boyhood, youth and mature life in Palestine, except for a period "across the sea" (his own phrase) for study in Europe and some diplomatic missions to Constantinople and Rome.

William recognizes the mixed motives which stirred the crusaders to their enterprise. After telling of the religious zeal of many, he adds: "Yet the Lord was not with all in this cause, and discretion, the mother of virtues, was not always the actuating motive for these vows. Some joined the others that they might not leave their friends; some that they

might not be regarded as idle; others for frivolous reasons only, or because by going away they might escape their creditors. Thus for divers reasons all were hastening toward the same goal."

It is interesting to note his estimate of the state of European religion and morality at the end of the eleventh century:

> It was not in the Orient alone that the faithful were thus oppressed by the wicked. In the West too, and in nearly all the circle of the earth, belief had failed, especially among those who were called the faithful, and the fear of the Lord no longer prevailed among men. Justice had perished from the world and, since equity had been vanquished, violence held sway among the nations. Fraud, chicanery and treachery overshadowed all things. All virtue had departed and had ceased to exist as useless. Evil reigned in its stead. . . . Great princes who were bound to direct their subjects toward peace disregarded their treaties of peace and quarreled with each other for the most trivial reasons. They burned and plundered lands, seized booty everywhere, and exposed the goods of the poor to be plundered by their wicked followers. . . . Nor did the clergy differ from the people by leading nobler lives . . .

And all this "violence among the nations," sad to say, was in full swing, according to the archbishop, before the harmony of the medieval synthesis and the peace of the age of faith had been disturbed by what some describe as the disruptive forces of the Renaissance, the Protestant Reformation and the rise of nationalism and capitalism.

Military methods were no gentler than civil manners. The grewsome details need not be printed here, but the curious reader is referred to William's accounts of the capture of Jerusalem (I, 372 ff.) and of Ascalon (II, 227 ff.). There was no sparing of age or sex, and the slaughter of civilians was, so far as possible, complete. The massacre was not without its calculated purpose. The motive was loot. "For before the capture of the city the pilgrims had agreed that, after it had been taken by force, whatever each man might win for himself should be his forever by right of possession, without molestation. Consequently the pilgrims searched the city most carefully and boldly killed the citizens." The Knights Templar had an even better system. For example, on the Egyptian campaign they captured a man much hated by his own people and held him prisoner for some time. Though he "professed an ardent desire to be born again in Christ," the Templars sold him to his enemies for 60,000 pieces of gold. He was delivered in an iron cage, and was promptly torn to pieces by his purchasers.

Most of William's narrative is pleasanter reading than this. He exhibits also the religious motive, which was genuine, however mixed with other elements. Saladin comes into his picture. Richard of England was a little later.

The editors of this edition have produced a translation of distinguished merit, an introduction giving all that is known about William's life and work and correcting some mistakes that have been perpetuated in highly respected authorities, and an abundance of scholarly and informative notes.

W. E. GARRISON.

Books Received

This Created World. By Theodore Parker Ferris. Harper, $1.50. This is the Protestant Episcopal "presiding bishop's book for Lent." It is published with the endorsement of Bishop Henry St. George Tucker. The author disclaims being a trained theologian or a philosopher, but he swims easily in deep waters. Eschewing trivialities, the technicalities and the distinguishing doctrines of his own or any other denomination, he organizes his thought around these large topics: how the world started, how it has changed, how it is now, and man's relation to it, with a final chapter, bringing all to a focus, on how we can leave a better world for those who come after us. The thought and language are alike clear, and the treatment is penetrating and helpful if not profound.

Conscription. By Norman Thomas. Postwar World Council, 112 E. 19th St., New York, 10 cents. He is against it, referring particularly to universal military training and service after the war, according to the method practiced in most European states before the war. The argument links this with "competitive aggressive armaments." The test of a good and enduring peace will be its freedom from both.

Poor Richard's Anthology on Father and Son. Compiled by Poor Richard. Shaw Pub. Co., Washington, D. C., $1.50 (paper). A collection of poems on boys, fathers, their relations to and opinions of each other, and similar themes.

The Vitality of the Christian Religion. Edited by George F. Thomas. Harper, $3.00. (To be reviewed.)

Decision and Destiny. By George Arthur Clarke. Revell and Blakiston, $1.50. Eighteen sermons based on the stories of as many biblical characters who were confronted by crises of destiny-determining decisions not unlike those which men face today. The author is minister of the First Baptist Church, Malden, Mass.

CORRESPONDENCE

What Was the Pope Doing There?

EDITOR THE CHRISTIAN CENTURY:

SIR: For your information, Napoleon was not crowned emperor by Pope Pius VII. On the contrary, while the pope stood aghast Napoleon took the crown from him and crowned himself and his wife, Josephine Beauharnais, emperor and empress.

New York, N. Y. GEORGE W. FORELL.

A Cost of Total War

EDITOR THE CHRISTIAN CENTURY:

SIR: It is interesting to see how definitely you are against a labor draft and how sure you are that such a proposal will be defeated if and when it comes before Congress.

I opposed conscription of men for military service at every turn in 1940 and am ready to do it again when it becomes an issue after this war. But now that we have conscription of men for military service the next logical and fair step is the conscription of labor and of wealth. You may say it's fascist, and dictatorial, and undemocratic, and creates personal slavery. All those things are perfectly true. But if a nation is going to participate in total war it might just as well accept the fact that it ceases to be a democracy when it does.

Baptist Church, BYRON O. WATERMAN.
Plaistow, N. H.

Pride of Unique Knowledge

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Braden thinks members are attracted to Jehovah's Witnesses by the assurance of God's future favor, but largely by the prospect of martyrdom. Undoubtedly both these factors are at work, and martyrdom has great advertising value. But the sect was growing at a very satisfactory rate long before it began to get its martyrdoms. I think its most essential attraction is the pride of feeling that you know something that most people don't know.

I base this belief on their propaganda. Out of the abundance of the heart the mouth speaketh; and what their itinerants talk about is their superior understanding of the prophecies. Of course I could say the like about the other apocalyptic sects, and I am willing to say it. But Jehovah's Witnesses have one of the most elaborate systems of interpreting the prophecies, as well as one for

which other people's ideas offer least parallel. This same pride of unique knowledge is a drawing card for other sects that have highly peculiar doctrines apart from the interpretation of prophecy. For instance, it played a great part in the early growth of Mormonism before Mormonism started its economic and political developments.

Ballard Vale, Mass. STEVEN T. BYINGTON.

Call Off the Attack!

EDITOR THE CHRISTIAN CENTURY:

SIR: My heart was stirred, yet my hopes disappointed, by Oswald Garrison Villard's "Last Appeal for Europe." His high ethical sense breaks down when he advises us to hold to our present policy and when he deprecates the need of a second front because Russia is doing well enough against Germany without our invasion. Is he after all thinking only selfishly of the losses *we* will sustain? Is he concerned only that *we* make no further inroads in Europe, though Russia may? No wonder he fears very few will heed so halfhearted a call!

Rather let the cries of church leaders ring out for a direct right-about-face. Let us realize that our conduct of this war has long since gone beyond any point that can be called defense. Let us face the fact that our nation's leaders have made of us one more aggressor nation. Let us wake up to the fact that our real enemies are not Japan and Germany, but the military clique throughout the world that has most nations under its thumb—the clique that operates through the aggressive Japanese military, through Hitler and his aggressive nazis, through Stalin and his aggressive Communists, and just as really through Churchill and Roosevelt and their aggressive plans.

To hope that we can get a just and durable peace by seeing the military method through to the end is to follow a will-o'-the-wisp. The very method can but produce another armistice and make a peace impossible. Let church leaders abandon the delusion. Let them challenge our people to the far harder way of calling off the attack and seeking to consider the real needs of all nations, our "enemies" included. This is not sentimental idealism; it is the only realism left. Let the church cease being a little dog running at the heels of the leaders of our government! Let her leaders speak out her own unique message to the nation. The following they would get would yet astound—and save—the world.

Louisville Presbyterian Seminary, JULIAN PRICE LOVE.
Louisville, Ky.

Ministers and the D.R.E.'s

EDITOR THE CHRISTIAN CENTURY:

SIR: Two things disturb this quasi-director of religious education: Lockhart Amerman's article, "The Menace of the Sunday School," and my attendance at the directors' section of the conference of the International Council of Religious Education. I am in sympathy with both and am damned by both. I belong to those who "fit" into no neat pattern.

I was called as an associate minister with special responsibility in the field of religious education. In this I am typical of a great many others. It was never my intention to go into the educational field. I had come from parish work and intended to return to it. It was thought wise to secure my semi-professional services because out of my experiences as a pastor and with my intentions to remain a pastor I would see eye to eye with the minister of the church in the shaping of educational policy. And so it has proved. There has not been the slightest friction where friction is expected. In my case and in many others similar to mine the case against the D.R.E. brought up in Amerman's article has slight foundation.

But I find myself in the "caste" whether I like it or not. Churches look askance at such as I. They cannot make us out as fish, fowl or beast. Ministers are as skeptical as laymen. Did one leave his parish ministry because of failure or want of interest? Sensing this we become panic-stricken and are inclined to take a church which we do not think suits us. Thus, in dismay, we warn the uninitiated to shy away from assistantships "with an emphasis on religious education."

That is half of it. The "professionals" look on us with disfavor, too. And for good reason. We do not have the professional qualifications they insist upon. They believe, and rightly very often, that we are using their legitimate field as a stepping stone. Little wonder we do not receive a very warm welcome in their midst.

My conclusion is that if the D.R.E. belongs to a "caste" it is the product of the attitude shown in Mr. Amerman's article. As long as ministers and churches play the innocent semi-professional against the professional, the professional is going to exhibit the characteristics which ministers and churches do not like. It is for the ministers to give this profession high ecclesiastical standing, not a black eye. The insinuation of the directors' "rout" or "corroboree" at which things "unrevealed" take place is beneath the dignity of the profession to which the author belongs. This sort of baiting only makes more serious a most delicate situation. The ministers have this choice: either to give the professionals standing of a high order, or to content themselves with "assistants" who if they do not do irreparable damage to the educational program will be looking for a chance to get into their own parishes at the earliest possible moment.

First Congregational Church, RICHARD HULBERT.
Madison, Wis.

Back in the Pastor's Lap

EDITOR THE CHRISTIAN CENTURY:

SIR: I think the Pittsburgh suburban minister is a bit late in his diagnosis of the frail and puny Sunday school. Long ago the experts folded up their files and went to parts unknown. We have very few D.R.E.'s in the service of the church school today. Whatever the secretaries have done in the past, they have now largely pitched the sick church school into the lap of the ministers and disclaim any responsibility for its decadence. In a United Advance movement which is now trying to gain attention, the ministers are being urged to redeem the days of wasted opportunities which have been lost through the fumbling of the church school. We will try to do something about it; but no help, thank you, from the highly paid secretaries who have retired from the scene of church school disaster.

Personally, I would be content either to put all the secretaries to work in the local church or to send them to the seminaries for training for pastorates; but I am not willing to concede that they have a very high place of leadership in the church school in these days. The church has never been more strongly in the hands of the pastor than it is today. He must lead on, church school, church and all, or we perish in the desert of our own expert ignorance of the reality of our fading church school.

Carlisle, Ky. E. HAMPTON BARNETTE.

The God of the Augsburg Confession

EDITOR THE CHRISTIAN CENTURY:

SIR: Claudius Edgar Jenson in his letter in the February 9 issue denies that there is a Lutheran God. In my letter of January 19 the term "Lutheran God" was equated with "the Lutheran description of the Deity" of the preceding paragraph. Let us stick to the point, which is the Lutheran conception of God.

Does a Lutheran believe in Lutheran doctrine about God? That belief is that the Almighty God is of such a nature that "ungodly men and devils He shall condemn to be tormented without end." (*The Augsburg Confession*, edition edited, etc., by J. L. Neve, published by the United Lutheran Publication House of Philadelphia, Pa. Article XVII, p. 122.)

The supreme purpose of the Christian is to realize the life of God as he incarnated in the perfect humanity of our Lord Jesus Christ. If the Lutheran Church is right it may be that the Japs and nazis could in a measure justify some of their atrocities, which express the distinctive characteristics of the god (God?) of the above Lutheran dogma.

No revelation of God's essential nature is a minor article, a jot or tittle of belief, even though it be numbered XVII and be rela-

tively unknown. If Lutherans do not believe in an infinite monster for a god why don't they repudiate such a terrifying doctrine? What they believe about God should be the dominant thought in their consciousness and should be taught in Lutheran parsonages and homes and preached from Lutheran pulpits! That was what I meant by my original question.

St. Mary's Episcopal Church, Reading, Pa. JOHN HENRY LEHN.

Mrs. Eddy and Phineas Quimby

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with much interest The Christian Century of January 19, being the first copy received after sending in our subscription a few days ago. I am especially interested in the article "Health, Wealth and Faith" by Charles S. Braden. He makes some very definite and correct statements regarding Christian Science, including the statement that he does not comment on Christian Science as one of the cults because Christian Science is "now so firmly established as part of the church life of the United States."

But under the second sub-heading "New Thought" he makes a reference to Mrs. Eddy which is misleading. I refer to his statement regarding Phineas P. Quimby "from whom many think that she [Mary Baker Eddy] got not a little of her inspiration if not definite suggestions for her own philosophy and technique of healing." It is a matter of record that while seeking health and for several years before her discovery of Christian Science, Mrs. Eddy investigated a system of healing which was at that time practiced by Dr. Quimby. She was not permanently healed through his system and Mrs. Eddy later repudiated that method in its entirety.

Chicago. ARTHUR PERROW,
Committee on Publication.

Hoyland's Book--Another View

EDITOR THE CHRISTIAN CENTURY:

SIR: The review of Hoyland's *Indian Crisis* in your issue of January 26 tends to give several unfortunate impressions among readers not very well acquainted with the facts of the situation in India.

1. The book does *not* furnish evidence that the author "is well qualified to write" it. Hoyland is *not* "a historian," nor has he the competent historian's objectivity, if we may judge him by his numerous historical inaccuracies, including even misquotations of Indian and Moslem scriptures. The single reference to the "Permanent Settlement of 1793," which the reviewer cites as evidence of Britain's responsibility for Indian disaster, may serve to illustrate Hoyland's carelessness throughout the volume. This "settlement" (under Lord Cornwallis' dictation, by the way) affected Bengal only, has generally been condemned by later administrators, and was not imitated in regions later brought under British rule. Nor did the Settlement confuse by association the "money-lending, grain-dealing class" with the "landowning" class, as Hoyland has done in an effort to becloud the issue, possibly, or at least to make his point that Britain in the whole of India has depended on "the support of that class."

2. Crude observations and loose reasoning are much depended on to make the case the book presents. Hoyland attributes an "increasing poverty" to British interference with "the primitive village polity" (he is, incidentally, very vague about the ancient Indian "republics") and official encouragement of the segmentation of land-holdings, without any reference to important details prior to Britain's entry into India, and with no mention of the relation of increase of population to the minute parceling of lands. Also, Hoyland blames "the British system" for a certain "degeneration" evident in a "recent increase in the number of child-marriages." He cites *partially* the Sarda Act of 1927 and makes no mention of the Age of Consent Act of 1891, both of which measures aimed at some reform of child-marriage until Hindus cried out against them as interference with Indian religion! Nor does he refer to such measures as the Alienation of Land Act (Punjab) by which Britain has tried to thwart the Hindu money-lender and mortgage-holder.

3. The author's bias soon becomes apparent when many comments are put together which show that he is opposed to any "profit motive," any militarism, any "imperialism," and any "Western civilization" in the East. In contrast, he lauds the "brilliant," "magnificent" and "transcendentally important" elements among Indian institutions. In the first case, he becomes almost hysterical, while in the latter he becomes ecstatic—and there's little objectivity to either!

Yale University, New Haven, Conn. JOHN CLARK ARCHER.

Catholic Realism

EDITOR THE CHRISTIAN CENTURY:

SIR: Although I am a Protestant, I can see where on many international issues the Roman Catholic Church can be right, because its members are in all countries, so that it is not subject to the narrow provincialism that afflicts some even of the larger Protestant churches.

The Roman Catholic Church knows full well that Stalin is an enemy of all religion. It knows how its priests have suffered in Russia, and therefore looks with apprehension to Russia's taking over eastern Poland, Latvia, Lithuania and Estonia and at least part of Finland, and assuming control in Yugoslavia and probably the rest of the Balkans.

There is even danger that the World Council of Churches will become a spiritual rubber-stamp for the policies of the United Nations. The League of Nations idea is now being scrapped. National leaders are throwing off all pretense of idealism and planning to have the world of the future ruled by Great Britain, Russia and the United States, each with its own spheres of influence. It would be well for all international idealists to wake up to the real situation before it is too late.

Cleveland, Ohio. PAUL COTTON.

No Foreign Missions for Germany

EDITOR THE CHRISTIAN CENTURY:

SIR: I am thankful for Dr. Leiper's article in the January 19 issue. Especially do I appreciate the viewpoint from which Dr. Leiper examines the sectarian efforts promoted mostly from this country. I believe that Dr. Leiper would do a great service to the German church—and this is the time to do it—by publishing the shameful records of some of these "foreign missionary efforts" in Germany.

It distressed me when five and six years ago I heard in German Baptist, German Methodist and German Missouri Lutheran circles that *their* churches in Germany were not persecuted, and that therefore ministers and churches in Germany which were persecuted evidently suffered because they were opposed to the nazi regime. That sounds naive, I know; but such naiveté is quite common. Why else should we hear so much about re-education of Germany even in Christian circles that could be expected to know the spiritual strength which is characteristic of German Protestantism?

Lutheran Church, Smolan, Kan. H. KARL LADWIG.

An Absolutely Just Peace

EDITOR THE CHRISTIAN CENTURY:

SIR: I am frankly disturbed over your editorial policy as it relates to current international affairs. I read between the lines that you are opposed to anything less than an absolutely just peace. That, of course, is a consummation devoutly to be wished. But as an immediate objective would it not be wiser to be a little more modest and to strive for a settlement that has some promise of fulfillment? Too ambitious a program, one which would not only require our allies to renounce all thought of territorial extension but also to surrender their present colonial empires, is doomed to fail and to lead to certain disappointment and cynicism.

Minneapolis, Minn. ARNOLD GLOOR.

NEWS *of the* CHRISTIAN WORLD

British Prelate To Visit Capital

Expect Archbishop of York to Assist in Consecration of Angus Dun—Negro Minister Is Honored by City

(Correspondence from Washington, D. C.)

WASHINGTON, D. C., Feb. 1.—Expressions of satisfaction have been heard on all sides over the election of Dean Angus Dun of the Cambridge Episcopal Theological Seminary as the next Episcopal bishop of Washington. Members of other denominations are impressed with Dean Dun's broad sympathies and ecumenical spirit, and believe that he will bring an added strong voice to those that are now being lifted on behalf of Christian cooperation in this community. This, of course, will be no new emphasis for the occupant of this high office, since the late Bishop Freeman possessed a catholicity of spirit that was an encouragement to all his brethren. It is expected that Bishop-elect Dun will be consecrated here in the spring, and there are indications at present that the Archbishop of York will be here for the ceremonies.

* * *

Honor Veteran Negro Pastor

The Baptist pastors of this city, both white and colored, will meet next Monday at the Vermont Avenue Baptist Church (colored) to honor Walter H. Brooks, for 61 years pastor of the Nineteenth Street Baptist Church. Dr. Brooks is now 92 and is still actively engaged in his pastoral duties. He remembers being sold as a slave in Richmond when he was eight years old. He has been preaching for more than 70 years and is highly esteemed by his brethren of all races and faiths. A portion of his pastorate ran simultaneously with that of Dr. Green, who served the Calvary Baptist Church here for 42 years, so that actually the two pastorates cover a period of over 100 years. The Committee on Religious Life in the Nation's Capital will give a reception in Dr. Brooks' honor a little later in the month at the Universalist National Memorial Church, of which Seth Brooks is pastor.

* * *

Disciples Observe Their Centennial

The congregation of the National City Christian Church, of which Warren Hastings is pastor, celebrated the 100th anniversary of the work of the Disciples of Christ in the District of Columbia. At a "One Hundred Years for Christ" banquet held in the social hall of the church, greetings from several local ministers were heard. Out-of-town speakers included John Rogers, lawyer from Tulsa, Okla., and Oreon Scott, St. Louis capitalist. The former pastor of the church, Raphael Miller, was to have been present but illness prevented. Other Disciples churches in Washington participated in the anniversary with services of their own.

* * *

'Join the Church' Sunday Observed

Following the custom inaugurated last year, the local federation of churches sponsored a "Join the Church Sunday" in January. With a host of unaffiliated church members in Washington, each church has an ample list of prospects. It is believed that there are more unattached church members in this city than there are members of churches here. Several of the downtown churches have as many as 500 visitors each Sunday. Some of them receive as many as 400 or 500 new members each year.

* * *

Unitarian Church Continues Without Minister

Since the death last autumn of Ulysses G. B. Pierce, the All Souls' Unitarian Church here, which is the national church of that denomination, has had no regular minister. A number of prominent ministers of the Unitarian Church have preached here from Sunday to Sunday, and recently the guest preacher was Dilworth Lupton, former pastor of the First Unitarian Church of Cleveland and now a columnist with the *Cleveland Press*. The local congregation worships in an impressive colonial building on historic Sixteenth street.

* * *

Cults Flourish In Capital

A look at the church pages in the local press on any Saturday will convince the average man that Washington possesses as wide a variety of religious opinion as of political views. The advertisements vary all the way from the small, inconspicuous announcements of some of the more liturgical churches to the large ads of local tabernacles proclaiming sensational happenings. One of the latter announcements revealed that a live pig would attend the service on the following day, and another listed the visiting evangelist's topic as "My Last Bank Holdup—My Daring Escape." We also have Christadelphian, School of Truth, Theosophy, Self-Realization, Spiritualist, White Cross and many other groups.

* * *

And So Forth

The Washington phase of the Crusade for a New World Order, which is being sponsored by the Methodist Council of Bishops, got under way here last week at day meetings in the Foundry Methodist Church and at a mass meeting held at night in the Continental Memorial Hall. The meetings were well attended.

Calvary Baptist Church has elected William S. Abernethy pastor emeritus. After serving this church for 20 years, Dr. Abernethy retired two years ago, but he has continued to live in Washington.

St. Thomas' Episcopal Church, which Mr. Roosevelt attends when he is in the city, recently observed the 50th anniversary of its present building. The rector is Howard Sargent Wilkinson.

EDWARD HUGHES PRUDEN.

Protestants Fight 'Released Time'

Puerto Rican Churches Oppose Catholics in Effort to Keep Education Free —Laubach Campaigns for Literacy

(Correspondence from Puerto Rico)

RIO PIEDRAS, Feb. 4.—More than 100 Protestant pastors and laymen from every corner of Puerto Rico swarmed to a public hearing at the insular department of education building on Jan. 22 to block a move on the part of José M. Gallardo, commissioner of education, to provide for weekday religious education on a released time program. Roman Catholics heartily approve the Gallardo plan, and they were so sure that its program would be initiated at once that they had taken steps to begin instruction in two "experimental" school districts. Protestants were forcefully aided in their opposition to the plan by the Masonic lodges, the public school supervisors, the Puerto Rican Association of Spiritualists and by some Catholics. Recalling what the Roman Church did in its four centuries of control of education in these islands, Protestant leaders see in the Gallardo plan a dangerous opening wedge for the return of that control.

* * *

Protestants Aided by Some Catholics

Attendance at the public hearing was so great in the morning session that the afternoon discussions had to be carried on in a larger auditorium. The Roman Catholic arguments were met ably by Protestant pastors and laymen and by representatives of other groups not connected with either faith. Notable among the Catholics who opposed the plan was Senator Vincente Geigel Polanco, chairman of the legislature's committee on appropriations for public education. Leaders of the Evangelical churches came away from the hearing confident that they had won a decisive victory at every point against an experienced majority group. Now they feel the necessity of providing more adequate religious training through the Sunday schools and other departments of church work.

* * *

Laubach Arrives for a Literacy Campaign

Frank Laubach, world-famous organizer of campaigns to combat illiteracy, has just come to Puerto Rico to set up a government-financed program for teaching unlettered Puerto Ricans to read the language they speak. Thirty-five per cent of our 2,000,000 population can neither read nor write, and all parties and faiths are united in a desire to remedy this situation. With Dr. Laubach are Srta. Maria Dayoan of the Philippine Islands, who has had many years' experience with literacy campaigns in her own land, and Dr. Theodore Frickey of the United Lutheran Synod, formerly a pastor in Washington, D. C. Dr. Laubach and his associates have just come from

"Like a thief in the night" War came to America

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D. F. FLEMING is professor of International Relations, Vanderbilt University, and Foreign Affairs Commentator, Radio Station WSM. Stored with cyclopedic knowledge of international relations, realistically tempered by personal observation at Geneva and the capitals of Europe, his keen mind has constantly demonstrated the right to recognition as one of the several outstanding interpreters of history and current events, a reliable prognosticator of what may be expected in the world of tomorrow.

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Jamaica, Haiti and Santo Domingo, where they organized similar campaigns.

* * *

Protestant Seminary Notes

Silver Anniversary

The Evangelical Seminary of Puerto Rico, located near the insular university in Rio Piedras, completes this year a quarter-century as an interdenominational theological seminary serving the entire Caribbean area. Students are in attendance this year from Puerto Rico, Santo Domingo and Cuba. In earlier years there have been pastor candidates from Venezuela and Colombia as well. In order to provide needed buildings and equipment after the war, a fund of $50,000 is being raised this year among the Puerto Rican churches, the mission boards of the continent and interested friends. The cooperating denominations are Baptist, Disciples, Methodist, Presbyterian and United Evangelical.

* * *

C. O.'s at Work in Puerto Rico

The only opportunity for conscientious objectors to military service to work in public service units outside the continental United States is afforded by three projects in Puerto Rico and a fourth just opened in the Virgin Islands. All are under the direction of the Church of the Brethren, with the Mennonites and the Society of Friends cooperating. Forty-three conscientious objectors and 14 special workers are at present employed in these projects. Medical and surgical service is provided and social welfare work is carried on for hundreds of families who have been helped to better living quarters and improved economic opportunity through the work of the Puerto Rican Reconstruction Administration (the PRRA). The present personnel in these four units comes from 21 states and 10 Protestant denominations. The work of the c.o. groups in Puerto Rico has just been reviewed by Benjamin Thoron of the congressional committee on territories and island possessions. Thoron reports that an unusually worthwhile service is being rendered by these public-spirited men and women from the continental United States. Every observer of their hospitals, clinics and social welfare work is impressed with their ability and devotion.

* * *

And So Forth

Two new bishops have recently been consecrated in Puerto Rico—Msgr. James P. Davis of Arizona for the San Juan diocese of the Roman Catholic Church and Rt. Rev. Francis Boynton of Mayaguez, P. R., for the Episcopal Church.

Recent visitors to Puerto Rico include Edward A. Odell of the National Board of Missions of the Presbyterian Church (North); William Barrow Pugh, chairman of the interdenominational commission on army and navy chaplains; Fred L. Brownlee of the Congregational-Christian Home Missions Council; and Bishop Ernest G. Richardson of Philadelphia, who is making his 14th and last administrative trip to Puerto Rico before his retirement.

Rev. and Mrs. C. Manly Morton have just returned to Puerto Rico from a six months' furlough in the United States. Mr. Morton will now become superintendent of Disciples of Christ work in the island, succeeding V. C. Carpenter.

HUGH J. WILLIAMS.

Curtin Wants a Free Australia

Prime Minister Is Coming to America Soon—Indian Moslems Challenge the 'White Australia' Policy

(Correspondence from Australia)

MELBOURNE, Jan. 3.—The impending visit to Washington and London by Prime Minister John Curtin gives much extra importance to his pronouncement of about three weeks ago regarding Australia's international policy. This speech of his is generally regarded as marking the government's recognition of a new era in our relationships with other countries. His declaration has three main provisions: (1) Australia accepts the principles of the Atlantic Charter as the basis of a new international order. (2) Australia will take her share in the further development of a full cooperative effort among the members of the British empire as an association of independent sovereign peoples with a common policy. (3) Australia will be willing to pool her knowledge and make subsidiary agreements with any other nations in the same region as herself, that have parallel aims and interests.

* * *

Australia to Exercise Self-Determination

From our point of view, one of the most notable parts of Mr. Curtin's motion, which was agreed to by the Federal Labor party conference of 36 representatives, was hardly a portion of the motion itself but was, in his own phrase, "annexed as a positive." It reads: "Participation in the further development of cooperation among the members of the British commonwealth, the nations of the world at large, and the Pacific nations in particular should be subject to the sovereign control of the policy of Australia by its own people, Parliament and government."

* * *

Moslems Challenge Policy of 'White Australia'

The king's appointment of R. G. Casey, former Australian minister to Washington, as governor of Bengal has proved much more significant for us than we anticipated. We have watched with pride Mr. Casey's progress from Canberra to Washington, to Cairo, and now to Calcutta. Moreover, we note with appreciation the fact that, because of his own choice, he is going to take up his Bengal governorship as an untitled "mister"—quite a break with tradition. But a prominent Moslem paper, the *Star of India*, published in Calcutta, has shrewdly drawn international attention to what may be a more vital aspect of the matter. This journal says, in effect, "We do not object to the new governor on any personal grounds, but because he is an Australian, and therefore a national of a country which practices racial discrimination not only against colored people, but also against fellow British subjects when they are colored."

* * *

Expect Challenge to Race Laws

Thus Australia's immigration policy is subjected to world scrutiny in a way which is very good for us, though disquieting to our conservatives, by no means all of whom are politically "right." One governmental person has declared that "the 'white Australia' policy is economic and not racial in its incidence." According to this Labor spokesman, our Aliens' Restriction Act was passed mainly as a means of preventing the living standards of Australian workers from being undermined by workers from Asian countries, who would be prepared to accept a much lower standard of living than that enjoyed in Australia. However, there is a strong feeling among a number of influential Australians that especially at the peace table it will be necessary for this country to adopt a much more realistic view of her immigration laws. The nationhood of countries like India, and their highly valuable contributions to Allied victory, will place them in a strong position to challenge the sentimental isolationism which has so far kept almost wholly for 7,000,000 white people an island continent about as large as China.

* * *

Australians to Learn About America

Both Sydney and Melbourne now have a United States information library, each containing a small, carefully chosen collection of reference material produced in the United States, including books, government documents, maps, posters, pamphlets, and about 50 periodicals issued by government agencies. In addition, each library is supplied with collections for loan and exhibit purposes—typical textbooks used in American schools.

* * *

Congregationalists Appoint A Moderator

The Congregational union of New South Wales is making history this year through the appointment of an official called a moderator, who may be described as a kind of short-term bishop. The honor of being the first man to fill this newly created post falls to A. P. Campbell of Burwood, Sydney suburb. He has had 38 years in the service of his denomination. The Congregationalists of south Australia appointed H. S. Grimwade a state moderator about two years ago. He was serving very acceptably in that capacity when he received and acceded to a call from a large church in Hobart, Tasmania.

* * *

Seamen Want Decent Living Quarters

The secretary of one of our seamen's unions has warned that the present apparent peace among the members of his calling may not last very long. According to this official, the main cause of discontent lies in the uncomfortable living conditions prevailing on the older ships which trade in Australian coastal waters. He declares that the men have protested for years against these conditions, without much success, and in the past two years their cup of bitterness has overflowed because of their vastly better experiences while serving temporarily on American vessels. As against the verminous quarters and reeking galleys on some Australian ships, American seamen have cabins, their own meal saloon, often a waiter, and the same food as their officers.

ALLAN T. MCNAUGHTON.

Labor Seeks Aid From the Co-ops

Automobile Union Leaders Quoted as Opening Unions to Cooperation—Day Defends the Japanese-Americans

(Correspondence from California)

LOS ANGELES, Feb. 1.—The southern California centennial conference on co-operatives, held on Jan. 30 at Los Angeles City College, was attended by perhaps 200 delegates. One of the speakers, Emory S. Bogardus, chairman of the department of sociology at the University of Southern California, said that the representatives of the United Automobile Workers (C.I.O.) have committed themselves to bringing their union, which they claim is one of the largest in the world, into the consumers' cooperative movement. They believe that this can be done through the joint efforts of their consumers' division and their educational department. One of the four consumers' cooperatives in this country which did a million-dollar business last year is in the Poston Relocation Center in Arizona. Dr. Bogardus said that the consumers' cooperative movement offers a real democratic basis for good neighborliness throughout the Western hemisphere and can greatly aid in the reconstruction of Europe.

* * *

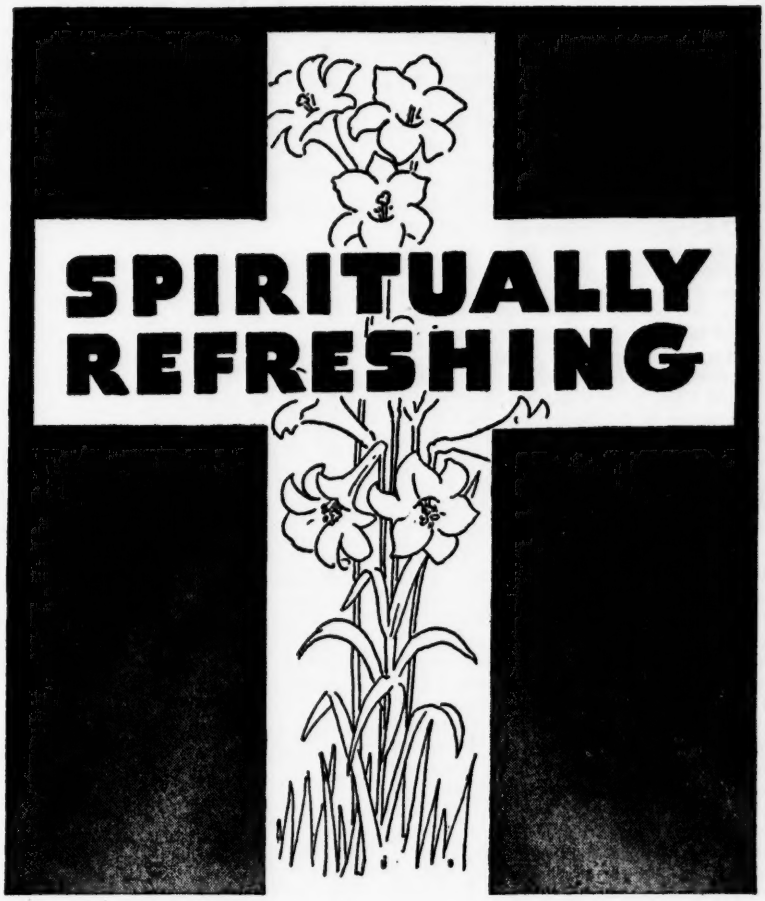
Says God Uses Russia In His Strategy

The Board of Education of the Methodist Church and the University of Southern California school of religion recently sponsored "three great days" at the university. Walter Muelder, professor of Christian theology and ethics, declared that the evangelism of the postwar world must relate the idea of God afresh to global unity, to intercultural accommodation, to political and economic responsibility, to world power, to interracial solidarity, to ecumenicity, to an international bill of rights and to the role of so-called atheistic nations in the historical strategy of God. Dr. Muelder asked the conference whether it was a matter of indifference to evangelism what the Soviet had accomplished in social living. "If God," he continued, "can do so much for lifting the social level of life for millions through a planned economy there, may our American resistance to intelligent planning be social sin?" He also wanted to know whether bringing God to the Russian workers in the postwar era meant taking the free enterprise system to them. He quoted a statement of Walter Rauschenbusch as central to the problem of God in postwar evangelism: "Most Christians say, 'Wait till all men are converted, then a perfect social order will be possible.' Most social reformers say, 'Wait till we have a perfect social order, then all men will be good.' We say, 'Go at both simultaneously. Neither is possible without the other.' They both say, 'Wait!' We say, 'Repent, for the Kingdom of God is at hand!'"

* * *

Denounces Loose Talk About Nisei

Dillon S. Myer, director of the War Relocation Authority, speaking at a Town



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Hall meeting, said that recent disturbances at the Tulelake Japanese detention center had been grossly misrepresented. The exaggeration, he declared, "has jeopardized the prisoner-exchange process between the United States and Japan," delaying the return of alien and disloyal Japanese from this country. He emphatically disagreed with the contention that all people of Japanese ancestry are basically disloyal. "Much of the comment," he said, "represents the loosest and most dangerous kind of talk. The one principle above all which has guided our actions is the belief that there is a place in this melting-pot nation for all people of good will and democratic faith, regardless of racial antecedents. Those who urge mass detention overlook the repercussions it would have from a constitutional standpoint, so the U. S. Supreme Court has not yet ruled on the validity of the evacuation and detention. Practically all lawyers are agreed that the Constitution does not provide for mass detention of American citizens."

* * *

Dr. Day Defends Kagawa

The Pasadena pastors' association recently suggested that local ministers preach with reference to the Japanese-American situation. In response, Albert Edward Day of the First Methodist Church said in part: "'A Jap is a Jap,' is he? If you mean that as a way of identifying him in a crowd of white men or brown men, yes. But there are some Japanese like Kagawa, or Michi Kawai, or honest, faithful George, who used to mow my lawn and trim my flowers, who gave a boy to the United States army before he himself was shut up behind barbed wire, and whom I would trust with my life as quickly as I would any of the ministers on this platform."

* * *

Report Asks Congress to Void Anti-Labor Conspiracy

A report made by Senators Robert La Follette Jr., and Elbert D. Thomas for the U. S. Senate civil liberties committee calls attention to a serious situation in this city. It says: "There are many industrial areas in other parts of the country which are known as open-shop or anti-union centers, and where, as in Los Angeles, there is a phalanx of opposition to trade unionism composed of employers, civic groups and public officials, supported by bankers and newspapers. In such an atmosphere, labor's civil rights cannot be properly exercised and the tyranny of local persecution and opposition to trade unionism is intolerable. . . . Such opposition to the national labor policy as has existed in the Los Angeles metropolitan area can result only in a wholesale violation of labor's civil rights, and in social attitudes which are at variance with the spirit of industrial democracy. . . . Congress should declare it to be a crime to enter into and knowingly support a conspiracy to perpetuate wholesale interference with the rights of labor."

ALLAN A. HUNTER.

Colorado Official Holds Nisei Can Buy Land

The attorney general of Colorado has just issued a ruling declaring that persons of Japanese ancestry, either citizens or aliens, have a legal right to purchase land.

Find Louisville Is Overchurched

Douglass Survey Reveals Duplication in Downtown Area—Utilities Fight the Introduction of TVA Power

(Correspondence from Kentucky)

BEREA, Feb. 3.—The Louisville council of churches, whose executive secretary is Frank Gregg, recently sponsored a survey by Paul C. Douglass of the more than 400 churches in the Louisville area. Dr. Douglass found many churches which should be discontinued by appropriate mergers, or otherwise. These are cases where the supporting membership has been displaced by shifts in population, or where too many churches were built in the first place, or, as a special case, where two Methodist churches continue in the same neighborhood since the union of Methodism. The report does not propose abandonment of all downtown churches but suggests maintenance of "suitable numbers" of these "religious and inspirational centers of metropolitan life." In proportion to population, there are twice as many Negro as white churches.

* * *

Says Food Must Be Sent to Starving

Speaking to the thirty-second annual farm and home convention held under the auspices of the University of Kentucky, Lexington, for religious, social and educational leaders of the rural areas of the state, Roy F. Hendrickson of the United Nations Relief and Rehabilitation Administration asserted that "we cannot and must not avoid" the obligation of the Allies "to feed the starving millions of the world." And this cannot be done with the scraps from our plates, he said. It is a moral and Christian obligation to help the devastated peoples regain the ability to help themselves. It is also a political responsibility because, he stated, in no other way can we avoid another world-wide catastrophe.

* * *

Republicans Reap Spoils Of Victory

Kentucky is experiencing with varying emotions the transformation of its administration from Democratic to Republican. Gov. Simeon Willis, who upset the Chandler-Johnson-Talcott-Donaldson machine, is handling the change. As its first action, the senate passed a ripper bill, stripping the lieutenant governor of his power. Two nonpartisan measures, however, are being enacted with commendable promptness. One provides some $3,000,000 for raising salaries of public school teachers an average of $20 per month—an effort to stop the rapid depletion of the teaching profession in the state. The other is an effort to amend the constitution so as to permit absentee voting, although it is impossible for the amendment to be made in time for Kentucky men and women absent in war services to vote in this year's elections.

* * *

Kentucky Struggles with Private Enterprise

A measure sponsored by privately owned utilities and now pending before the legislature provides that no municipality now being served by a privately owned utility system may build a competing system. Any city desirous of owning its own utilities must therefore purchase the existing plant from its private owners. Support of the measure has been led by R. M. Watt, president of Kentucky Utilities Co., and by Senator Ray B. Moss, who comes from the coal-producing counties of east Kentucky. The opposition has been voiced by representatives of several of the state's chief cities and by the board of directors of the TVA. They maintain that the proposed act would deprive cities of effective bargaining power in negotiating for the purchase of privately owned systems. The utilities are pressing this measure because the Gilbertsville dam is now nearing completion. It provides one of the major sources of water power for the TVA and will greatly increase the publicly owned electric current of the state.

* * *

Mountain Children Are Famished

In a clinical survey of schoolchildren of three typical mountain counties, conducted by Dr. Paul D. Moore of the health department of the counties concerned and by Dr. Philip Barbour, pediatrician of the state health department, three out of four children were found with health defects, most of which were due to malnutrition. More than half drink no milk. One-third to one-half of the men called for military services from certain of these areas have been returned as physically unfit. Many communities in the mountain areas are without any medical services. The American Medical Association lists Kentucky as one of the 12 states most lacking in doctors. Although the procurement and assignment service of the A.M.A. has located about 100 doctors in the state since the beginning of the war, most of these have gone to industrial and manufacturing centers and have relieved the more acute needs very little.

* * *

Doctors Oppose Many Health Measures

The Christian Country Medical Society recently passed resolutions declaring that its members would be expected to lock their offices and cease practice should Congress pass a bill to "socialize" medicine. The Kentucky state medical association, through its house of delegates, recently protested against passage of the Wagner-Murray bill (S.1161) on the grounds that it would "create a class of political doctors subject to the influence of political practice." Hundreds of mining communities here have only a physician hired and paid a flat fee by the company. He cannot choose his patients and his patients have no practical choice of physicians. This kind of "socialization" has not been objected to by any medical association of the state, so far as the writer is aware.

* * *

Kester to Head Penn School

Howard Kester, general secretary of the Fellowship of Southern Churchmen, has resigned to become director of Penn School, St. Helena island, South Carolina, the oldest school for Negroes in the south. With his wife, Alice Kester, as principal of the

academic department, he becomes head of the third administrative regime in the more than 80 years of the school's existence. Penn School was founded by Laura M. Towne and Ellen Murray at the time when the Union army first occupied the islands along the Carolina coast. It has received recognition as one of the most significant experiments in rural community education in America.

WALTER W. SIKES.

Send Milk to India

Churches, Labor and British Society Aid Quakers with Funds and Ships

(Special Correspondence)

PHILADELPHIA, Feb. 8.—Declaring that India's famine victims are in urgent need of milk, medicines and clothing and that this need will be critical for the next year, the American Friends Service Committee has started the first two shipments of 20,000 cases of milk, valued at $100,000, on their way to India. Toward it the British War Relief Society of America gave $50,000, and the churches, through the Church Committee on Overseas Relief and Reconstruction, $25,000. Further support for the Quaker program has been assured by the National C.I.O. War Relief Committee, the A.F. of L. and the India Famine Relief Committee. Because the Indian government has assumed the freight costs and the Friends ambulance unit in India is a volunteer staff, it has been possible to expend the entire $100,000 for supplies, said James G. Vail, foreign service secretary of the A.F.S.C.

Provide 250,000 Meals Daily

Friends are now working with the Indian Red Cross to provide 250,000 daily meals for infants and for nursing and expectant mothers. American supplies will make it possible to extend this canteen service to selected groups of older children, in addition to the 6,500 older children now being reached. The famine in rural areas continues. As the needs have lessened in the overcrowded city of Calcutta, workers have extended the canteen services to the distressed villages. By Dec. 26 such village canteens were caring for 2,800 hungry children.

Plead for Medicine

In Midnapore, in addition to operating two homes for destitute families, the Friends ambulance unit is distributing milk to 6,000 infants daily. Two Indian doctors and a European nurse are working at the hospital maintained by the government at Contai. Thousands of children have been orphaned by the famine and are in need of care. A cable, dated Jan. 27, from the ambulance unit stresses the need for medicines to combat malaria, pneumonia and dysentery and requests vitamins to check the serious consequences of famine and malnutrition. The need for medical supplies will continue for some time. With 2,225,000 destitutes being fed in official gruel kitchens alone, the need is enormous, and there are bound to be considerable gaps in the official program of food distribution.

CHARLES DANIEL BRODHEAD.

RELIGION IN LIFE

A Christian Quarterly

SPRING - 1944

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With the Passion Week as a basis, this author shows that goodness has not been defeated even though evil is rampant in the world today.

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"Say what you mean, and be sure you mean what you say," says Dr. Brightman, with humor and sage advice.

THE LITURGICAL MOVEMENT — **C. Kilmer Myers**
A digest of the liturgical movement from its conception, terminating with a discussion of the liturgy.

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An interesting and informative discussion of art and its relation to religion, even from the days of Israel.

RESOURCES FOR LIVING THESE DAYS — **G. Ray Jordan**
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A discussion of the Negro's reaction to his plight, and what is being done about it. A basis for further study.

THE CHURCH OF ENGLAND REACTION FROM CALVINISM IN THE 17th CENTURY — **A. W. Harrison**
An inquiry into the English reaction from Calvinism which began in the 17th Century and carried over into the 19th Century in the Evangelical Revival.

BELIEF IN IMMORTALITY — **John Edward Bentley**
Says this author: "The belief in God, and the hope of immortality will stand or fall together."

BLESS TO US THIS READING — **John L. Casteel**
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AN ANCIENT HYMN—THE TE DEUM — **Arthur F. Mabon**
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EDUCATION FOR GLOBAL BROTHERHOOD — **E. Jerome Johanson**
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THE NOVELIST NEEDS THE PREACHER—AND VICE VERSA — **Roger Ortmayer**
Pointing out that the novelist often preaches a sermon, and that the preacher just as often illustrates his sermon with a story, this author insists that both would work more successfully if they pooled their resources.

THE END OF THE BEGINNING — **Ralph W. Sockman**
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Discuss Merger of Denominations

Congregational-Christian, Evangelical-Reformed Union Advances in Meeting —Dr. Clausen to Succeed Poteat

(Correspondence from Northern Ohio)

CLEVELAND, Feb. 10.—It was inevitable that representatives of the Congregational Christian and Evangelical and Reformed churches should talk merger when they found themselves together in Cleveland Jan. 26-27. Presidents of the 34 Evangelical and Reformed synods and superintendents of the state Congregational Christian conferences spent an entire afternoon discussing differences of polity, creed, the ministry and concepts of the church. There seemed to be genuine and unanimous desire to find bases of agreement. It was conceded by both groups that a merger, if and when consummated, would mean modifications both of the Congregational view of the local church as the basic unit and of the authority of the general synod in the Evangelical and Reformed organization. The deliberations were calm, friendly and devoid of argument. Of such is Christian unity made!

* * *

Congregationalists Stress Christian Citizenship

With more than 300 board secretaries, missionaries and other leaders present, the Congregational Missions Council tackled problems of aiding war victims and of developing an aggressive program of social education. In his inaugural address Ray Gibbons, new director of the Council for Social Action, revealed plans for mobilizing Christian citizens in local, state and national elections in 1944. This program will be in charge of Tom Keehn, who will direct the work of a legislative committee. It will be launched with an educational drive in the state conferences this spring. More than $750,000 has been raised to carry on war relief work in other countries. James Flint, director of this project, indicated that extensive aid would be given the people of Greece. In addition to promotional sessions in the interests of the Board of Home Missions, the American Board of Commissioners for Foreign Missions and the Council for Social Action, there were separate meetings of state superintendents and of women state presidents. Samuel W. Keck of Huron, S. D., was elected president of the former. Truman B. Douglas, executive vice-president of the home board, called upon Christian people to become a new race free of racialism, nationalism and provincial loyalties. He spoke at the winter meeting of the Cleveland Congregational union, held in conjunction with the sessions. R. S. Marshall of Euclid Avenue Church was re-elected moderator of the union.

* * *

Synod Presidents Plan Evangelistic Program

As many new members as there are stars in the service flag of each congregation is the aim of a "life enlistment" crusade to continue through Easter in all Evangelical and Reformed churches. The plan was handed down to the synod presidents by L. W. Goebel, president of the General Synod. Concern was expressed over some 200 vacant pulpits in the denomination in a report by E. W. Berlekamp of Chicago. J. N. Levan of Philadelphia announced that $1,200,000 had been raised in the last year for the missionary outreach of the church. Uniform action in the 34 synods on all phases of the year's program was the general purpose of the conference.

* * *

Crusade Rallies Methodists For Peace Action

Nearly 2,000 northern Ohio Methodists packed First Church here in preparation for carrying the peace emphases of the Bishops' Crusade back to their respective churches. In the concluding evening address, Ralph W. Sockman of New York urged the cultivation of a "spiritual underground" to spread good will and understanding. "The spirit of isolationism is not dead," warned Bishop Paul B. Kern of Nashville, Tenn., crusade vice-chairman. Bishop H. Lester Smith of Cincinnati presided over the sessions. Other speakers were Alva I. Cox, Jr., Baldwin-Wallace College student; Glora Wysner of New York; V. S. Mumbulo of the Church of the Saviour, Cleveland Heights; Bishop Charles W. Flint of Syracuse, N. Y.; A. L. Heer of Kent, Ohio; and Alva I. Cox, Sr., educational director for the Northeast Ohio conference.

* * *

Bernard Clausen Takes Euclid Avenue Pulpit

Announcement that Bernard C. Clausen, pastor of First Baptist Church, Pittsburgh, had accepted a call to the pulpit of Euclid Avenue Baptist Church was greeted with joy by his host of friends here. Under Edwin McNeill Poteat this old downtown church has rebuilt its foundations on a program of parish and social ministries. Dr. Clausen's popularity and ability promise extension of this renewal of congregational life. He will cooperate in the program of the Sunday Evening Religious Hour, directed by D. R. Sharpe of the Cleveland Baptist association, which uses the church building.

* * *

Episcopal Diocese Asks Racial Recognition

A resolution calling upon the OWI to show 10 per cent of the people on its posters of the armed forces and workers in industry to be Negroes was passed by the 127th annual convention of the Episcopal diocese of Ohio in Trinity Cathedral last week. Other resolutions called for greater tolerance and assistance for Americans of Japanese descent and for vigorous extension of the church's ministry to minority groups in areas yet unreached. John C. Davis of St. Andrew's Parish, Cleveland, was named chairman of a commission for work among Negroes. In his annual address Beverley D. Tucker, bishop of the diocese, called for confidence in the leaders of the nation and for gratitude to men and women in their country's service. Gordon Keith Chalmers, president of Kenyon College, announced that the students and some members of the faculty of Bexley Hall had temporarily been removed to Virginia Theological Seminary at Alexandria, Va.

O. M. WALTON.

Educators Ratify Union of Agencies

International Council Recommends that Church Boards of Education Join Proposed National Council

(Special Correspondence)

CHICAGO, Feb. 14.—Some 1,500 secretaries, ministers and others interested in religious education met here last week in the 22nd annual convention of the International Council of Religious Education. Outstanding among the actions of this body, which represents 42 Protestant denominations, was the vote by which the I.C.R.E. decided to recommend to its constituent denominational boards and to 31 state councils of churches and of religious education that they ratify the proposal for a merger of Protestant interchurch agencies into the National Council of Churches of Christ in the United States of America. The council had previously approved the proposed merger of eight agencies, but not in the form in which it has recently been submitted to the churches by the Federal Council. The meeting re-elected Roy G. Ross to his third four-year term as executive secretary of the council.

Prepare Churches for War's End

Among the other actions of the International Council was the appointment of a "Commission to Help the Churches to Prepare for Demobilization." Its chairman is to be J. Gordon Chamberlin, Methodist religious educator of Nashville, Tenn. Paralleling this action is the authorization given to the administrative committee of the council to begin a 20-year survey of religious education. The return of service men to the churches, the general decline of Sunday school attendance, the development of the teaching of religion in the public schools and the new interest in the Bible were cited as reasons for making the first thorough study of the field in 20 years. Paul H. Veith of Yale Divinity School is chairman of the committee which is given this assignment.

Pope Would Abandon 'Lost Causes'

Among the outstanding addresses was one delivered by Liston Pope, professor in Yale Divinity School. In his analysis of the postwar problem of American Christianity he urged the Protestant leaders who crowded the Methodist Temple to adopt a policy which he described as realism. "The central international problem," he said, "will probably be that of the responsible use of monopolized power." He urged that the churches of America, "ill-equipped to deal realistically with this," should learn to work with these power nations or groups, moralizing them as far as possible but not giving themselves, as they have in the past, to lost causes like prohibition and the avoidance of war. In the domestic scene, he said, "if they would exercise influence on society, the churches and schools must learn to deal with pressure groups as such, to balance them in the interests of liberty, to support or judge them in the interests of equality." The professor seemed unaware that the course he recommended

for Protestantism had been followed by Roman Catholicism for centuries.

Rainey Repudiates Pressure Tactics

In sharp contrast Homer P. Rainey, president of the University of Texas, told the same workers the next evening that the only way our actions can be squared with righteousness and justice is "through the establishment of an international system of law . . . based on a constitutional compact . . . supported and maintained by a court of international justice." At home, he said, "we as Christians cannot accept control of our lives by groups but must insist upon the responsibility of the individual."

Demobilization Now Under Way

The conference heard reports from men who had been in intimate contact with the armed forces on many battlefronts to document its discussions and planning for "Christian education in the postwar world," which was the theme of this year's convention. These men in service who represent one-fifth of the voting strength of America, said William Barrow Pugh, are interested in the problems of peace and want facts. Army Chaplain David W. Barclay declared "that nothing could avert national disaster if the nation again fails its service men." J. Gordon Chamberlain said that the task of the church in dealing with the returned soldier is imminent, since 1,000,000 men have already been discharged and 100,000 more are released each month.

Urge Education of Emotions

George S. Stevenson, general secretary of the national committee for mental hygiene, told the religious educators that on the home front the speeding up of transportation and communication has played its part in making children unstable and insecure. This insecurity is registered in the fact that "many pupils of high school age do not have any clear ideas as to a choice of vocation." He warned teachers and parents that they must come to understand the educational process which operates through feelings as well as through instruction. He said that the inaction of youth, their lack of choices, is more to be feared than their apparently inferior choices.

Herman J. Sweet, the International Council's director of leadership education and of administration, pictured a shift in emphasis in the selection and training of teachers from getting people to man the organization of church schools to finding "the kind of life which changes lives." Edmund D. Soper of Garrett Biblical Institute told the conference that with Allied victory the missionary enterprise will find itself hindered by military occupation and by resentments in many areas of the world such as Japan. In North America, he said, not all the signs indicate that we shall come through the war with a revivified church life and a spirit and consciousness of ecumenical unity. Henry Smith Leiper of the World Council of Churches reported that "more and more the governments of the world are coming to realize that the church is the one institution which, in spite of its divided nature, has held out against persecution and aggression." The church, he said, represents the only world-

(Continued on page 253)

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N.A.A.C.P. Year Shows Big Gains

Leading Negro Organization Enrolls a Large Membership—Baptists Plan Their World Order Crusade

(Correspondence from New York)

NEW YORK, Feb. 11.—The report for 1943 of the National Association for the Advancement of Colored People, given before the annual meeting here last week, told of "its greatest year." The paid membership has increased to more than 250,000. Total revenue was $196,089. A large percentage of this income was derived from individual dues at $1. There are 93 new branches in 27 states. The report dealt with the association's work in improving the situation of the Negroes in the armed services and in enlarging and securing democracy on the home front. The N.A.A.C.P. also has urged strongly upon President Roosevelt that he meet the challenge of the defiance of FEPC by 16 southern carriers. They ask him to support the agency and to order the employment of 850 Negro firemen.

* * *

Christian Council Attacks Closing of Palestine

The Christian Council on Palestine, through its chairman Henry A. Atkinson, condemned the British White Paper on Palestine. They "urge President Franklin D. Roosevelt and Secretary of State Cordell Hull to use all appropriate measures with the British Foreign Office to secure at the earliest possible date the withdrawal of that White Paper which denies immigration into Palestine after March 31, 1944."

* * *

Northern Baptists Launch a World Order Crusade

The poll of opinion taken on World Parish Day by the Northern Baptist Convention resulted in an "overwhelming vote" that Baptists want a just and orderly postwar world. So M. Forest Ashbrook, chairman of the appraisal committee of the Baptist postwar planning commission, has just announced that there will soon be launched a "World Order Crusade of the Northern Baptist Convention." Its purpose is to encourage in local churches the study of problems relating to world organization and to request every adult Northern Baptist to write his congressman or other persons who may help shape the peace. World Order Sunday will be observed May 7.

* * *

Church Mission of Help Serves 9,000

The annual four-day meeting of the Church Mission of Help, the national social work agency of the Episcopal Church, was held last week. According to reports submitted, 9,000 persons were served by the organization last year. Of these, more than 4,000 were young persons. Miss Edith F. Balmford, national executive, said, "Anxieties and emotional strains of wartime and the moving of a great many families and individuals because of military and industrial activity have had their effect on the make-up of families and communities." Charles W. Sheerin, rector of the Church of the Epiphany, Washington, was elected president of the national body.

* * *

Complacency of Doctors Is Assailed

That the settled complacency of the medical profession is due for an overhauling was stressed at the meeting of the New York Medical Society by the president-elect in his inaugural address. Dr. Conrad Berens also insisted that "American medicine must cooperate with the government in planning for the prevention and treatment of diseases." He then presented a 14-point program to which he said his administration was pledged. This included establishing a unified system of medical care for the low and moderate income classes of this city; participation in the development of plans for the equitable distribution of physicians throughout the country; continued study and implementing of voluntary plans for improving the quality and distribution of medical care; and the education, hospital training, practice and certification of Negro physicians.

* * *

China Relief Disburses Over $8,000,000

In a report made by James L. McConaughy, president of United China Relief, last week it was stated that $8,612,155 had been sent to China in 1943. This was $3,500,000 more than the previous year and $5,000,000 above the 1941 figure. Administrative costs were 5.92 per cent. This past year much assistance was given to teachers and students. Dr. McConaughy said, "The agency gave scholarships, rice subsidies and other grants to 3,000 faculty members and 20,000 students in middle schools and colleges." Famines and flood, which took a heavy toll of lives in 1943, called for special grants from funds reserved for emergencies.

* * *

Episcopalians Aid War Relief Services

Bishop Henry St. George Tucker of the Episcopal Church reported last week on the Bishop's Fund to the quarterly session of the National Council. He said $127,155 had been distributed by him to 20 relief organizations, the major part going to war work. The council appointed Bishop Hobson of Cincinnati, Bishop Oldham of Albany, and H. W. B. Donegan, rector of St. James' Church, Manhattan, as deputies to confer on missionary service with a group of church leaders in England next summer.

* * *

And So Forth

A. E. Bestor, president of the Chatauqua Institution for 29 years and leader in adult education, passed away at the Columbia-Presbyterian Medical Center on Thursday.

Thomas J. Lacey, for 41 years rector of Redeemer Episcopal Church, Brooklyn, and a leader in Greek-American amity died early Saturday morning.

J. HENRY CARPENTER.

British Clergyman to Preach in Missions

Ronald E. T. Allen, a rector in Manchester, England, and honorary secretary of the council of churches in that city, has arrived in this country to take part in the National Christian Missions of the Federal Council of Churches.

End of War Is Not Yet in View

Britons Told to Shun Overconfidence—Industrial Chaplains Ask New Kinds of Training for Their Ministry

(Correspondence from England)

LONDON, Feb. 1.—In the week now ending, news of importance has come from every quarter, from the Argentine and from the Marshall Islands. Many words have been spoken; Hitler, as it is acutely observed, has shown that the only things unchanged in his outlook are his obsessions. Little has been said—and this fact is one for which to be thankful—upon the relationship between Poland and Russia, but the report on the Katyn massacre has now been made available. In this country many speeches have been made, which blend with the note of confidence the warning against thinking the enemy is exhausted. From Italy comes news of advances which have had to be won by very severe fighting. The defenses which the Germans have prepared on the hills are described by correspondents as most formidable.

* * *

British Farmers are Disgruntled

The debate in Parliament upon the controversy between the minister of agriculture and the National Farmers' Union seems to have served a good purpose. It turned upon the relation between prices and wages, and especially upon the interpretation of the government's pledge in 1940. At that time, after Dunkirk, it was necessary at once to increase food production. The government guaranteed fixed prices at a remunerative rate, and an assured market. It added that "the prices will be subject to adjustment to the extent of any substantial changes in the cost of production." The debate upon the meaning of these words was worthy of an ecclesiastical synod. The farmers' charge that they had been the victims of a breach of faith was met and answered by Mr. Hudson. At the same time the fears of the farmers that they would be let down were allayed and a number of practical suggestions were offered by the minister. It helped not a little to relieve the strain when he admitted that it had not been made sufficiently clear at the time what was the relation between the pledge and what had already happened, or what the means used in calculating the relations between prices and wages had been.

* * *

Industrial Chaplains Confer

There is in the *Christian World* an article upon a conference of chaplains in which the church in industry was the subject of careful and serious thought. The article is written by George H. Peters, chaplain to industrial hostels, Coventry. It is one of the most helpful of the new enterprises to which the Christian church is being led. At the same time there are grave concerns which were shared by the chaplains in their conference. They were concerned about the future of the men

and women whom they had won into hostel and factory Christian fellowships. How can they be fitted into such churches as are marked by inertia and complacency? These eager evangelists are appalled at the apathy of some churches. There was abundant evidence of what can be done if the right men are called to this ministry. Many practical suggestions were made; one only can be quoted: "Probably the man who enters college at an early age is not likely to possess these qualities. For such men it was proposed that after they had completed their academic training they should spend six to twelve months in a factory, going in as ordinary workers without any special privileges. Appointments of chaplains to industry should be made by a central board under the British Council of Churches."

* * *

Letter Writers Bombard The 'Times'

There is an established custom in this country that, if a public man has anything which he wishes the nation to know, he writes a letter to the *Times*. Almost every day there is one or more of importance. In the last week there have been among others a letter on the south India churches from Lord Quickswood. He says that we need the unity of love, not that of organization. If we have the unity of love, we may be ready to be led into the other unity. He is answered today by the Bishop of Durham who says that, if the negotiating churches in India are satisfied that their agreement on fundamental matters is strong enough to justify unity of organization, he hopes they will go forward. Besides, as he says, there is a reasonable liberty of interpretation allowed in almost any church; why not in India? The education bill has called forth letters from the Bishop of Lewes upon the education of the country child, and a letter from the headmaster of Rugby.

* * *

Welcome Catholic Archbishop

Nothing shows more clearly the difference in temperature which has come over the ecclesiastical scene than the welcome given by the community to Most Rev. Bernard Griffin on his enthronement in Westminster Cathedral. Part of the ceremony and the allocution of the archbishop were broadcast on the national radio. The daily press had pictures taken by photographers; there were expressions of good will for the new head of the Catholic Church from those who still are outside its borders and condemn its theology. It was a most unrhetorical allocution, and nonetheless welcome for that. It was concerned with the common life, especially with the family. "When I was saying farewell to some working men," the archbishop said, "a man came to me and said, 'When you go to Westminster, please don't forget the working man.' I made him a solemn promise." He declared that a nation depends for its well-being on sound Christian family life. At the same time he spoke strongly in favor of a system of family allowances and welcomed the "particular scheme outlined in the recent report on social security, provided always that the freedom of the individual and of the family is secured."

EDWARD SHILLITO.

RELIGIOUS EDUCATORS MEET

(Continued from page 251)

wide fellowship now existing among the nations.

The work of the conference was carried on in 17 advisory sections, restored this year after having been curtailed last year to four. A new lay advisory section was inaugurated this year. World literacy and Christian literature gave proof here, as they did at the Foreign Missions conference in January, but they are the emerging topic of great Christian concern. Ruth Ure, staff member of the National Christian Council of India, depicted the drama of the liberation of minds going on around the world today. She described the program now in progress in India, where 14 provincial committees representing all denominational groups at work in each area are at work surveying existing literature, preparing five-year plans of publication, securing writers, seeking subsidies and popularizing materials.

Bible Revision Nears Publication

Luther A. Weigle, dean of Yale Divinity School, announced that the New Testament of the new Revised American Standard Version of the Bible is now ready for the printer and will be published when paper is available. The Old Testament will not be ready for two or three years. He reminded the International Council, which controls the copyright, that the work on the American Standard Version, which was published in 1901, was actually done in the 1870's. The new revision will therefore incorporate the numerous changes established by biblical scholarship in the past 70 years, during which time great progress

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has been made. The principal change will arise, he said, from the fact that since 1870 a great body of manuscripts have been unearthed through which the colloquial Greek of New Testament days has for the first time been understood by scholars. Instead of the classic Greek, the idiom on which the new translation is based is the vernacular in which the New Testament was written.

In addition, the new revision will reflect the changes in the standards of what constitutes a good translation. The American Standard Version was a literal and exact reproduction of the Greek words. The forthcoming revision, which is the work of 16 scholars, returns to the King James method of translating the flavor and mood of the writing. In addition to Dr. Weigle, the translators are Julius A. Bewer, Walter Russell Bowie, Millar T. Burrows, H. J. Cadbury, Clarence T. Craig, George Dahl, Edgar J. Goodspeed, Frederick C. Grant, William A. Irwin, James Moffatt, Willard L. Sperry, W. R. Taylor, Leroy Waterman, Abdel R. Wentz and Kyle M. Yates. Roy G. Ross and Arlo Ayres Brown are ex-officio members of the committee.

CHARLES LESLIE VENABLE
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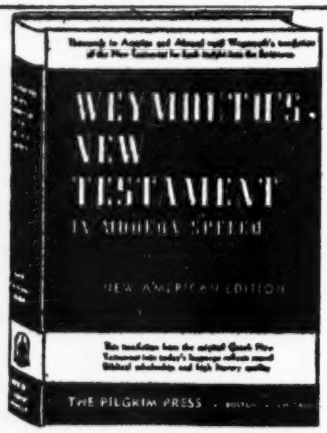

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Would Free Colonies

Toronto Conference Asks Party Leaders to Support the Atlantic Charter

TORONTO, Feb. 8.—The Toronto section of the Fellowship for a Christian Social Order this week adopted and sent to the leaders of Canada's parties the following statement on foreign affairs:

"We urge you to support in Canada's external affairs the implementation of the Atlantic Charter in relation to the colonial areas of the world and especially those within the British empire. In addition, we urge support of the following objectives: (1) The setting of definite dates for the establishment of self-government in each colonial area. (2) The extension of economic areas for the purpose of raising the standard of living of their peoples. (3) The development of a federation of the British West Indian islands as a self-governing dominion within the commonwealth. (4) The extension of democratic rights to the people of Africa. We urge these objectives for Canada's foreign policy in the hope that this dominion may play its full part in the development of that cooperation of equal and free peoples which is essential to a peaceful world after this war."

The conference topic was "The Atlantic Charter and the Future of Colonial Peoples." The meeting, which took place in Metropolitan United Church House, was addressed by W. A. Hunton of the Council on African Affairs, Prof. Edgar McInnis of the University of Toronto, Prof. Frank Beare of the Presbyterian Theological Seminary, Toronto, B. J. Spencer Pitt, attorney at law, and James G. Endicott of the United Church China Mission.

United Lutherans to Meet in a Church

The next biennial meeting of the United Lutheran Church begins on Oct. 11, 1944, in the Central Lutheran Church, Minneapolis. This is a building of the Norwegian Lutheran Church, the third-largest of the Lutheran denominations. The United Lutheran Church of America has taken possession of the former home of J. P. Morgan in New York and is refitting it for the officers of their central organization. The 1943 Lutheran World Action appeal for $1,000,000 brought in $1,315,000.

Rector Writes Story of Son's Rescue

Irwin St. John Tucker, Episcopal rector who works as copy-reader on a Chicago newspaper, officiating recently at St. Chrysostom's Church in the absence of the rector, asked that those who had special reasons for prayer and thanksgiving to write them out and hand them in with the offering. Among the statements was one from a mother giving thanks for the escape of her son from a torpedoed ship in the Gulf of Mexico. After the service Dr. Tucker found that his own son had been on the same ship and had survived, although 16 died in the attack. A few days later he read copy for his newspaper on the account of his son's escape. The *Witness*, Episcopal weekly, tells this story.

Nisei to Be Drafted

The war department has now lifted the ban on the conscription of Americans of Japanese descent for the military service. On Jan. 26, the department announced that the 100th infantry battalion, composed of 1,000 American citizens of Japanese ancestry, had suffered the following casualties in Italy: killed, 96; wounded, 306; missing, 17; total, 419.

End Official Opium Monopolies in Asia

The Foreign Policy Association reports that both the Netherlands and the British governments have announced that opium smoking under government license will end in all Far Eastern territories which may be returned after the war to Dutch and British control. China and the United States have held to this policy for many years.

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children.

Career Girl (Producers) *Comedy*, with songs, about a stage-struck girl's climb to recognition in New York city. An oft-used theme, stilted in dialogue, adolescent in plot, *routine* in execution. M, Y

Charlie Chan in the Secret Service (Mono.) The famous Chinese detective uses unique deductive powers to solve murder in secret-weapon case. The Chan series may be noted as one step in interracial appreciation. This first since a minor studio has taken over is typical of previous installments. *Passable detective fare.* M, Y

Jack London (UA) *Biography.* Episodes relate writer's experiences as seaman, prospector, chiefly as correspondent during Russo-Japanese War learning Japanese ambition, treachery, brutality. Interesting subject matter so sketchily treated that a coherent picture of the man never comes through, while emphasis to produce hindsight anti-Japanese propaganda seems contrived, intrusive, *Episodic.* M

Mystery Broadcast (Rep.) *Melodrama.* Rival conductors of radio mystery programs get chance to solve real-life murders. A highly complicated plot developed without distinction. *Confused.* M, Y

Task Force (War.) *Documentary* short showing work of coast guard in providing escort service and landing invasion forces on enemy shores. In technicolor that sometimes produces eerie rather than realistic effect, this provides an *interesting* picture of developments much in the news at present. M, Y, C

BEST CURRENT FILMS

For Family: Happy Land, Hit the Ice, The Human Comedy, In Which We Serve, Lassie Come Home, Madame Curie, My Friend Flicka, Report from the Aleutians, Saludos Amigos, The Silent Village, Spitfire, This Is the Army, Thousands Cheer.

For Mature Audiences: Action in the North Atlantic, Claudia, Corvette K-225, Desert Victory, The Ox-Bow Incident, Sahara, Watch on the Rhine, The Young Mr. Pitt. 2-23-44

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